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Calvinist Contact

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Several Christians react favourably to free trade

Marian Van Til

ST. CATHARINES, Ont. — The majority of Christian theorists and business people *Calvinist Contact* interviewed this week think the free trade agreement announced Oct. 5 will benefit Canada.

Though without exception those interviewed were careful to say that no final judgment could be made until all details of the agreement are known, that didn't prevent most of them from voicing their current impressions.

Ed Vanderkloet, executive secretary of the Christian Labour Association of Canada (CLAC) has "always strongly advocated free trade." Vanderkloet thinks "few people will disagree that a protectionist stance is an impossible one." The overall picture will be a positive one "in the long run," he says. But he acknowledges that "on a small scale some people will be hurt." He cites the wine industry in B.C. and Ontario as probable examples of that.

"You can't please everybody," says Vanderkloet. "That sounds cruel, I know, and I don't mean it to be. I'm afraid there *will* be victims falling by the wayside, and some people may have to go in different directions [than they are now going] for the benefit of the country as a whole."

Vanderkloet thinks that such an agreement is essential because "our market is exceedingly small and our country is so thinly populated. There's no large home market. Our trade routes now are not east to west, Halifax to Alberta; they're north to south, to the U.S.

Vanderkloet is not impressed by the argument that free trade will mean Canada's cultural demise. "I think that's a lot of poppycock," he asserts. "It's [the argument] used as a bogeyman by people. If it affects us like that, it will be because of our weakness, culturally, not because of their [the U.S.'s] strength." Vanderkloet says the non-recognition of norms in both countries is at the heart of cultural problems. "Our hallowed Canadian culture is not all that hallowed, in my opinion," he adds. "The state of our culture depends on our own spiritual condition. That's the underlying issue."

A good concept

Steve Vander Woerd, who teaches business administration at Redeemer College in Ancaster, Ontario, also thinks "the concept of free trade is a

Continued on page 3 ...

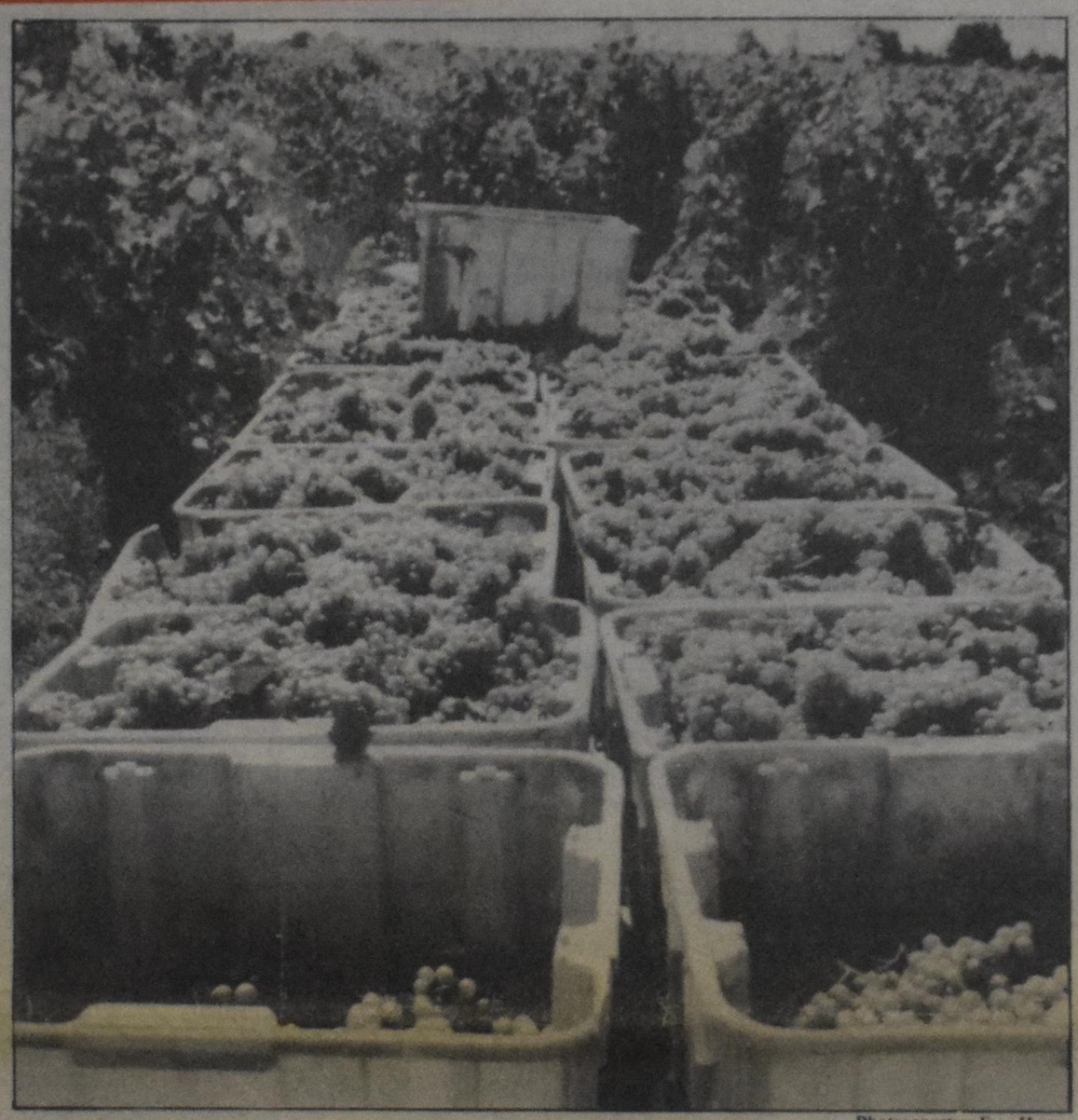

Photo: courtesy Fran Hunse

Lambert and Grace Hunse grow grapes in Niagara-on-the-Lake. "If [free trade] is as bad as we fear, it can wipe us all out."

Thinkbit

Resolve to be tender with the young, compassionate with the aged, sympathetic with the striving and tolerant with the weak and the wrong. Sometime in life you will have been all of these.

From a 1984 calendar

Symposium takes broad look at abortion issue

Joan De Vries

TORONTO, Ont. — Is abortion a women's issue? What pressures does society put on the family structure? What is the biblical call to justice? How can Christians help women choose life? These were some of the complex questions participants at the National Symposium on Human Life were challenged with.

The symposium which was held at Bayview Glen Church on Oct. 1, 2 and 3, was organized by the Social Action Commission of the Evangelical Fellowship of Canada (EFC). EFC is "a national association of 23 Protestant denominations, many local congregations, individuals, colleges and mission agencies."

Brochures for the Symposium promised to offer a wide range of topics in order to look at the right to life question from a variety of angles. The range of topics was supported by a roll of speakers impressive in scope. There were not only pastors, Pro-Life Activists, counsellors and professors of theology, but there were also journalists, lawyers, a surgeon and professors of history, child welfare, law and political theory.

The same kind of diversity was evident among the 330 people attending the conference. Not only did they come from all regions of Canada, but they too

Continued on page 2 ...

Photo: EFC

Diane Marshall, one of the key speakers at the symposium.

From salt to corn

Farm pressures may change de-icing methods

Margaret Griffioen-Drenth

ST. CATHARINES, Ont. — A recent victory by two Ontario farmers claiming orchard damage due to road salting won't cause the Minister of Transportation to reconsider its use of the harmful substance, even though other alternatives are available.

Ontario Minister of Transportation Edward Fulton said that his ministry has tried alternatives to salting on a stretch of the Queen Elizabeth Highway near Grimsby (north of Niagara Falls), but that these methods have proved costly or environmentally dangerous.

In one experiment the ministry used calcium magnesium acetate (CMA) pellets (formed by reacting petroleum- or corn-based acetic acid with dolomite clay). The project was scrapped due to cost — Fulton said CMA costs $1,045 a tonne, while salt costs $30 to $35 per tonne.

Those in favour of CMA note that it is effective, environmentally safe, would result in longer lasting automobiles and bridges needing fewer repairs. These long-term results, they argue, would more than compensate for the initial investment.

The ruling last week in favour of the two farmers may lend further weight to long-term cost arguments. Legal critics are concerned that a precedent has been set for more lawsuits against municipalities using salt. They fear that car owners, garage operators and even homeowners will file for compensation for salt-related damage to their properties.

Dennis Perlin, in a *Globe and Mail* report said he doubted the decision would put any municipality at risk. "He noted that a municipality is responsible for keeping its roads clear of ice and snow, and the residents benefit from the removal.

"By contrast, the orchards of the two fruit farmers were sprayed with salt from a provincial road which serves everyone."

According to Perlin, "They got little of the benefit and most of the burden. This is a unique case and I don't think it applies to municipalities."

In the same article, however, another lawyer indicated that the case of the two farmers "certainly would not hurt" one of his clients from a condominium project in filing suit for salt-related damages to a parking garage.

Corn-based CMA a boon for farmers

Though economics are still the main concern in de-icing debates, farm organizations are beginning to promote

Continued on page 3 ...

In this issue

A special visit to Cuba p.8
A missionary provides commentary on *The Mosquito Coast* p.9
A special man finds peace .. p.10,11
What are your legal rights after a car accident p.12
Dutch p.18,19

News

Symposium takes broad look at abortion issue

... continued from page 1.
included people from a variety of professions — from anesthetists and nurses to mothers and truckdrivers. Both men and women were present in about equal numbers.

Conception no mistake

The emotional pain of abortion and post-abortion trauma was brought home in the opening address by Dr. Susan Stanford. Dr. Stanford is a native Montrealer presently working as a therapist in the States.

In a moving talk she related how she herself, in a time of panic, had had an abortion, and how that decision had destroyed her peace until she was on the verge of suicide. It was only when she surrendered herself and her pain to God that she began to walk on a road to healing.

She now has a ministry of counselling directed specifically at women dealing with post-abortion trauma. She summed up her viewpoint succinctly in these words: "Although the act of intercourse on our part may be a mistake, the act of conception on God's part is not."

Legal inconsistencies

The legal complexity of the issue was well presented by Norman Keith in his workshop on "The Legal Status of the Unborn Child." Mr. Keith is a practising lawyer, and President of the Christian Legal Fellowship of Canada. He showed us that there are three kinds of legal authority in Canada:
1) common law or judge-made law,
2) parliament or statue law, and
3) constitutional law, the highest authority.

Because these three types of law have different jurisdictions and levels, there are inconsistencies as to the legal rights and status of the unborn child.

The unborn child is granted some rights under tort law, where a child which is born alive can sue for possible damage that might have incurred while s/he was still in the womb. Under property law an unborn child is capable of holding property, and can be named executor for a will. An unborn child can also be named the recipient of a will.

The legal discrepancies that arise then are clearly presented in this factual case. A husband dies, leaving a wife who is pregnant with their first child. In the will, the entire estate is left to the unborn child who has a legally recognized right to receive. The mother, however, under the current law and practice of abortion could destroy the unborn heir, and claim the entire estate for herself.

Defining "everyone"

Mr. Keith also highlighted the two cases before the Supreme Court, both dealing with Section 7 of the New Charter of Rights and Freedoms. Section 7 says that, "Everyone has the right to life, liberty and security of the person and the right not to be deprived thereof, except in accordance with the principles of fundamental justice."

The one case currently being considered is that of Dr. Henry Morgentaler. He argues that this section of the Charter entitles a woman to the right of freedom to privacy over her own body.

The other case, yet to be heard, is that presented by Joseph Borowski. He argues that this section should include the unborn child under the term "everyone." This would guarantee the unborn child the "right to life." Mr. Keith urged us all to be in fervent prayer for the Borowski case.

Building a supportive society

The most comprehensive address was that given by Diane Marshall, a therapist at the Institute for Family Living. In her speech entitled "The Human Dimension: The Decision to Bear a Child," Mrs. Marshall promised to address the question, "How do we build society that encourages family and community?"

She first noted three societal concerns that contribute to the abortion issue. The first concern she put forward is that of our fallen sexuality. Men and women do not live in right, committed relationships to each other. Society as a whole suffers from lack of community and broken relationships, and so women who are pregnant often feel alone, without a support group. This adds to pressure to choose abortion.

The second concern, tied in closely with the first, is that of the abdication of men from the role of fatherhood. North American society has developed a macho cult (Rambo, sports heroes) that leaves little room for tenderness and caring. Again, women often feel unsupported in their decision to bear a child. Society needs to see this as more than a women's issue.

Thirdly, Mrs. Marshall pointed to the statistic that 82 per cent of single parent families are headed by women. Most of these families live in poverty with the women either working full-time or living on welfare. Either way, they realize that their children suffer for it. Many of them do not receive the alimony on childcare payments that the courts have awarded them, and because of societal pressure, a lot of these women see abortion as a survival technique.

Mrs. Marshall did not leave us with these despairing comments on society. Instead she left us with 12 positive measures which cover a wide range of societal concerns. She noted that many of these observations have sprung from her work running a support group for destitute women of the Scott Mission.

The symposium taught participants a variety of ways Christians can work on the Right to Life issue. Walking around with a placard is not our only option. For some of us our area of contribution will be political. For others it will be being a good listener, bringing cookies to your neighbour, opening your home in order to "shepherd" a single, pregnant woman, or being a Big Brother to someone in your community. We are not limited!

Joan De Vries is a former teacher and an expecting mother living with her husband Frank in Oakville, Ontario.

BETWEEN THE LINES

Socio-political comment by Gus Polman, Richard Vanderkloet, William van Geest, Clarence Joldersma

20-20 vision

Richard Vanderkloet

Recently, Finance Minister Michael Wilson denounced opponents of the new free trade deal as having "neither the confidence for themselves nor a vision for Canada." A couple of days later the *Toronto Star* editorialized that a proper vision of Canada condemns the free trade deal. Each side accuses the other of false vision. Oh, for a pair of glasses to see the whole thing in clear focus!

The current debate between those for and those against free trade reveals the fundamental tension within Canadian liberalism. Liberalism asserts that there are only two basic human entities — the individual and the state. Man is a free individual who only lives in society to protect his freedoms and, wherever possible, to increase the scope of them through collective action. The state is the only necessary and permanent union of people into a collective unit. Any other association of people is temporary and based only on expediency: marriage, church, business, etc.

Right wing liberals emphasize the state's negative function: that of protection of man's freedoms; left wing liberals emphasize the state's positive function: that of increasing man's freedom through collective action. Right wing liberals believe there should be strict limits to the power of the state. Beyond these limits the free decisions of individuals will produce a good social order. Left wing liberals are less confident of the efficacy of free human decisions and, therefore, believe more strongly in the unlimited power of the state to create a good social order.

Free trade would reduce the degree of government control over what we produce and consume, leaving such decisions in the hands of free individuals. It is, therefore, endorsed by liberals of the right. Its greatest supporters are politically found in the Progressive Conservative Party. Liberals of the left want to retain the possibility of government control over what we produce and consume. Therefore, they are opposed to free trade. They are politically most at home in the New Democratic Party. (The Liberal Party is pulled in both directions but appears to have fallen off the fence on the left side.) Other left Liberal institutions that have pronounced themselves against free trade include the trade unions and the *Toronto Star*.

What vision of Canada will survive the current debate? The vision of the liberal left or that of the liberal right? Can Christians add anything to this debate or are they forced to choose sides?

Many of us are strongly attracted to the ideal of the limited state which the liberal right defends. But we also share the liberal left's distrust of unrestrained free human choices yielding a good social order. In other words, we fear that the right demands too little from the state, while the left demands too much.

What Christians should offer Canada is 20-20 insight into the proper limits of the state's positive task. Then we could assess the free trade agreement in terms of whether our government is truly abdicating its responsibilities or if it is creating the opportunity for healthier national development. Such insight is not obtained overnight, but will only be the fruit of persistent prayer and communal wrestling with the problem.

Some of that, but not nearly enough, is being done. In the meantime, however, we must resist the temptation of taking one of the two sides of liberalism.

Richard Vanderkloet is a teacher of history at Toronto District Christian High School and lives in Brampton, Ontario.

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Pensive Dutchie

Syrt Wolters

A boxing match ensues: Wolters vs. VanderVennen

Syrt Wolters is replying to Bob Vander Vennen's letter addressed to him in C.C.'s Sept. 25, 1987, issue.

Did I ever stick out my neck Was I ever clobbered into my place of unlettered layman. Of course, I had it coming. That's what you get when you invoke an argument with people who know a hundred times more than you do. Especially with people who know *too* much.

Yet, I am not too comfortable being knocked down without returning a single kick. So I dare to make a few comments about VanderVennen's criticism!

1) I never raised the question: Do science and scripture give equally reliable information. Instead, I expressed my fear that scientists give equal authority to science and scripture. Scientists claim that a theologian should not try to play scientist when it comes to interpreting scripture. I think that no scientist should try to play theologian when it comes to interpreting scripture.

2) Of course, not everything in the Bible should be interpreted literally. Poetical forms of expression (the Psalms, for example) should be taken *as* poetry. But when it comes to essential messages about Creation / Fall / Redemption, I think, we must be very, very careful. Where is the dividing line between fact and fiction?

3) So, I am not Reformed in my thinking. By the way, where do Reformed standards speak about these things? Which part of the "three forms of unity," for instance, did I contradict?

4) God makes himself known by two reliable means, not just one, as the *Belgic Confession* states: scripture and creation. But I cannot imagine that God says something different in one than he does in the other. It seems scientists sometimes claim that there *is* a contradiction, and if there is, the Bible must be adjusted. I was always taught that in order to understand the meaning of things around us, we must put on the glasses of the scriptures — not the other way around!

5) Did God really mean that one is only able to understand scripture after we have acquired a Ph.D. in science? If that is the case I pity myself and most of my brothers and sisters in Christ.

6) How do you interpret the "days" that Jesus was in the grave? Or Jonah in the great fish? Or how do you scientifically explain the virgin birth of Jesus Christ? Please tell me, on biblical grounds: Where is the line: What can be taken literally and what must be *interpreted* by science?

If I must accept your scientific approach to the scriptures, then my trust in them has been badly shaken. I don't mind trusting you, but not at the price of my trust in the scripture.

You state that you know too much. I'm afraid you're right. A little knowledge is a dangerous thing, but isn't knowing too much equally dangerous?

Syrt Wolters is a semi-retired barber living in Victoria, British Columbia.

Editor's comment

Without getting in the way of Robert VanderVennen's knock-out punch or Syrt Wolters' return kick and at the risk of sounding paternalistic, let me take on the role of referee by suggesting that a few rules of the game have been violated. This match isn't going anywhere if people talk past each other or punch below the belt.

I wonder if VanderVennen should have referred to Wolter's position as a "simple" position, and his faith as a "simple" faith. Is it simple as in "simple Simon"? or as in "the law of the Lord makes wise the simple"? If it is the one, it's an unnecessary insult. If it's the other, it's a compliment.

There is some ambiguity in VanderVennen's letter when he says that he can't have Wolter's simple faith because he knows too much. That sentence is just loaded with invitations for misunderstanding. Is a simple faith threatened by too much knowledge?

Wolters talks in his point 1 about science and scripture. Shouldn't he be talking about creation and scripture as one pair, and science and theology as another? Creation and scripture have equal authority, both being the Word of God. Science and theology are human interpretations and have less authority.

Wolters' point five, that one needs a Ph.D. in science to interpret scripture, is not a fair response to VanderVennen's letter. No way has VanderVennen suggested that.

Mr. Wolters, don't play the unlettered layman bit. That is a game all right, but it's not boxing.

Mr. VanderVennen, don't suggest that you have too much knowledge for anything; that's shadow boxing.

Gentlemen, please go back to your corners until the bell rings again. Let's have a clean fight, please.

BW

Several Christians react favourably to free trade

... continued from page 1.
good one for the long run." He points out that the "world is turning toward a global economy. It is becoming increasingly difficult for the industrial world to run as separate [economic] units." Therefore, a free trade agreement will come, whether now or later, Vander Woerd believes.

However, he recognizes that some Canadians will fear the effects of the pact. "Whenever there's uncertainty, people will have fears," he admits. He thinks the degree of fear people have may be related to "how much faith you have in Canada's ability to compete." Like Vanderkloet he acknowledges that "it's inevitable that there will be displacement; it's not easy to deal with the damage it may do to some. It's difficult to say how well free trade will be implemented even though the concept is good. It's the government's responsibility to minimize that displacement."

Vander Woerd points out that changes (assuming the U.S. Congress ratifies the agreement) will be implemented over a long period [10 years] and will not begin immediately.

The Reformed Christian Business and Professional Association's (RCBPA) head, Hans Vander Stoep, thinks that the "vast variety of interests, professions and businesses represented by the RCBPA may make it impossible to have a concerted voice on this issue." It will be "a boon to some, a dread to others."

Vander Stoep also comments on competition: "Canada may have to pull up its socks, it will have to become competitive. The work ethic may have to return." And though he says he's not anti-union, per se, Vander Stoep thinks such competition might help break the power of "the very British unions" which for too long "have had too much clout and no principles."

A different perspective

Lambert and Grace Hunse, who raise fruit, grapes and chickens in Niagara-on-the-Lake, Ontario, have a different perspective. Grace stresses that no one really knows yet what the agreement would mean, but "if it is as bad as we fear, it can wipe us all out. We cannot compete with much cheaper products [from the U.S.]"

She is cautious about giving in to those fears. "You can't put up your arms in despair at this point, because we don't know. A person fears the worst about the things he or she doesn't know." She stresses the role of the government in protecting certain industries. "It might be a good thing for some, but we don't know where the protection will be." In the more expensive grapes, we may be able to compete."

Nurseryman John Bergman, also from Niagara-on-the-Lake, is critical of the government's role of protection. Bergman is an owner of Niagara Holland Nurseries which sells nursery stock — junipers, flowering shrubs, and fruit trees (which are non-exportable for health reasons). Niagara Holland has some U.S. customers in Western New York, and would ship further into the U.S. "if we got the orders," says Bergman.

He explains, "We have lost customers in bad years to U.S. products, but we bounced back. In '81-'82 you couldn't *give* evergreens away, so we had to burn our surpluses. We got no money from the government."

Bergman feels that "if you have a good product, you can be competitive." He believes that the free trade agreement will benefit his business because it would likely eliminate the seven per cent duty Canadian growers pay when shipping into the U.S., thus "opening a large market." (U.S. growers pay nothing to ship to Canada).

In addition to what he sees as possible free trade advantages in the future, Bergman notes that "the biggest thing we have going for us is the [lower] value of the Canadian dollar."

From salt to corn

... continued from page 1.
the use of corn-based CMA. A report in the *Ontario Farmer* noted that in the U.S. "the reality of substituting a corn product for road salt has become attractive on many levels," even though corn-based CMA is six times more costly. (Higher costing petroleum-based CMA was used in the Ontario experiment).

The U.S. National Corn Growers Association (NCGA) is excited about the tremendous new market which could open up for corn. "With a record five-billion bushel carry-over of 1986 corn, with export growth gone flat and domestic consumption at the saturation point, the corn industry has been avidly pursuing non-edible uses for a surplus product," reported the *Ontario Farmer*.

The Ontario Corn Producers Association's (OCPA) president, Terry Daynard says this is precisely the type of market corn growers should be after — a non-edible one.

In the U.S. CMA is already gaining recognition. The corn belt state of Illinois has passed legislation to phase out salt use over a period of time, and Massachusetts has become the first state to declare CMA a commercial product recommended for environmentally sensitive areas and for use on bridges and the like, according to *Ontario Farmer*.

Oil support

The report goes on to say that corn growers will need more than a price advantage to have their product used rather than its petroleum-based counterpart. It cites the case of the NCGA trying to boost corn ethanol production and facing the vigour and might of the American oil lobby. That's why, according to the report, "this time around corn growers have enlisted the support of petroleum giant Chevron, America's largest producer of oil-derived CMA.

"Chevron has begun construction on a pilot plant strictly for the production of corn-based CMA. The plant should be operational within 15 months, although any serious level of production will probably take at least three years."

The Ontario Corn Producers Association has taken a keen interest in the research and trials being conducted in the U.S., but the market potential for Ontario corn isn't known yet, according to OCPA's Terry Daynard.

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Editorial

A sensible proposal for New Brunswick

It's passing strange how democracies sometimes end up looking like dictatorships. Consider the recent election results in New Brunswick. All 58 seats went to the Liberals. As of Oct. 13 New Brunswick became a one-party state.

Laugh at communist countries with their uni-coloured politicians. Sneer at Egypt with Mubarak winning another one-man slate contest. New Brunswick's Frank McKenna can thumb his nose at Gorbachev and Mubarak, and throw in Fidel Castro and Fiji's Colonel Sitveni Rabuka for good measure.

Too bad democracies have no way of knowing how to control their distaste for a certain politician or party, in New Brunswick's case for Premier Richard Hatfield. (According to a Fredericton car dealer, the electorate "cooked Hatfield's goose too much.") The parliamentary system is not designed to work without an opposition. Who is going to parlé with whom? Who will make question period meaningful? Who will alert the public that the government is serving its own interest at a certain point now that the Queen's loyal opposition has been voted out of existence?

Power has a tendency to corrupt, and absolute power corrupts absolutely, the history books tell us. Not that McKenna is going to wield absolute power, of course. There is still a free press in New Brunswick. At least, Saint John's *The Telegraph-Journal* and Moncton's *The Times-Transcript* have not yet been placed under censorship. There has been some talk that McKenna might ask some of his backbenchers to act as opposition, but that will probably not come about. Besides, such opposition might be more loyal to the Liberals than to the Queen.

Change electoral process

The cure for this kind of lopsided victory lies in an electoral system that has been practised in European countries for many years. It's called proportional representation. Parties enter a slate of candidates, and voters cast a ballot for the party, not the candidates. Seats are distributed among parties according to the percentage of votes they were able to attract. If voters have a preference for a certain candidate who has been placed far down the list set up by the party, they can correct that by indicating a preference for that candidate. If enough people show that preference, the candidate is advanced on the list and elected.

If this system had been applied in New Brunswick, the crazy results we now have would not have come about: the Liberals would have had 36 of the 58 seats with their 62 per cent of the popular vote, the Conservatives, 17 seats with 29 per cent, and the New Democratic Party, five seats with nine per cent. The outcome of such an election would have given New Brunswick an opposition that could be loyal to the Queen.

But there is an even greater advantage to voting for parties instead of candidates. By adopting the proportional representation system one can focus on political principles instead of personalities and regional interests. That would be excellent for the battle of spirits, which is what political life too is really all about. Believe it or not, in New Brunswick the deeper issue should not have been Richard Hatfield, though the man's integrity became an issue, but the vision the Liberal, Conservative and New Democratic parties have for the province.

Once that vision is exposed and discussed, the need for a Christian party would have become more obvious too. Makes you think, doesn't it?

BW

Trading slaves to the tune of Psalm 132

Any form of religion can turn into a hellish instrument. Witness the struggle between Protestants and Catholics in Northern Ireland, between Muslims in Iran and Iraq, between Hindus and Buddhists in Shri Lanka. The examples should caution all of us not to turn our spiritual plowshares into fleshly swords.

A column article in the *Globe and Mail* last February drove home the point that Calvinistic piety too can apparently be wedded to the most inhuman form of oppression, in this case, slavery.

Michael Valpy wrote about the castle of Elmina on the Gold Coast, 200 kilometres west of the Ghanaian capital of Accra. Built by the Portuguese in 1482, it was taken by force in 1637 by the Dutch, who used it as a holding place for slaves. At peak times the castle held up to 3,000 slaves for a three-month period before shipment to the Americas.

Valpy describes the lay-out of the castle, which included a viewing balcony for officers, who could select whichever women they wanted for the night. These women were brought to their quarters by means of a ladder leading to a trap door in the executive floor.

In order to prevent slaves from escaping when moving them from the castle to the ships, the ingenious Dutch had made a small aperture at the one end of the castle, little more than one-third of the height of an average adult. This aperture opened into a small room with a slot to the outside world exactly the height and width of a single human being. The physical set-up guaranteed an orderly movement of slaves, in keeping with the divine injunction, "Let all things be done decently and in order." (The decency left something to be desired.)

When the Dutch Calvinist had taken over the castle from the Roman Catholic Portuguese owners, they had little use for the popish chapel dedicated to St. Anthony. They converted the chapel into a selling room, with peepholes to enable prospective buyers to evaluate the goods without being seen.

But being no less pious in their Calvinism than the Portuguese were in their Catholicism, the Dutch traders created their own chapel in the executive wing of the castle. All of this can still be seen in Ghana. On the wall of the chapel one can see inscribed in stone the following lines from Psalm 132: "Zion is des Heeren ruste / Dit is Syn woonplaetse in eeuwigheyt" — "Zion is the Lord's resting place / This is his eternal habitation."

Valpy is right in calling the castle "a terrible monument to the efficiency that Europeans brought to the slave trade." He could have added that it was a terrible monument to the awful hypocrisy zealous believers can nurture.

Human oppression is the worst, it seems, when it is done in the name of God. Religious zealots are the choicest weapons in Satan's arsenal. Unfortunately every community has them; also the Reformed community.

BW

Letters

Review belittled book and uncritical admirers

Leslie K. Tarr saw my review of a book about C.S. Lewis by John Beversluis as my using the occasion "to belittle Lewis." He seems to think I would not have erred in this way had I known my facts. According to Tarr the "fact of the matter is that Lewis never claimed to be a systematic theologian or philosopher." (C.C., Oct. 2)

Now, it is true, I wrote *about Beversluis* that he "treats Lewis as a serious professional apologete, theologian, philosopher." But I also wrote, *only two sentences later*, that about this matter "I have my doubts." What I think about the matter is that, as I wrote, "Lewis spoke to the imagination of the radio listener as an intellectual comforter." That, I think, comes to the same as what Tarr refers to as "a 'popularizer' of the faith."

My review was intended to say, courteously I hope, that a book about Lewis as professional rational apologete, be it theological or philosophical, is probably neither here nor there. But I also said that some people probably admire Lewis a bit too much and can't hear any criticism. They might, I suggested, benefit from Beversluis' book.

I sincerely hope I'm mistaken in thinking that, perhaps, Tarr might so benefit. Maybe it wasn't his unbridled enthusiasm for Lewis but my unclear prose that misled him to think I don't like C.S. Lewis.

Hendrik Hart,
Toronto, Ontario

Agreed with Tarr, enjoyed Gezelle

We congratulate you and your staff with the, I am sure, fine facilities and wish you all our Lord's blessings in the coming years.

We were very happy to read the letter from Rev. Tarr in response to the book review by Hendrik Hart on C.S. Lewis. I could scarcely believe my eyes when reading this negative review and was ready to write an equally negative rejoinder. Fortunately, I did not; Tarr's letter is so much better and says it all.

I liked your article on your prison visit as well as your translations of the poems by Guido Gezelle. My father is a great lover of Gezelle's poems and often read them to us when my brother and I were still relatively small.

Klaas and Nellie Brobbel,
Mississauga, Ontario

Guido Gezelle brings us closer to God

Please do not consider countless hours and days writing and rewriting Guido Gezelle a waste of time. I think it was very beneficial to you. If all people could understand Guido Gezelle, they could come a lot closer to God, his creation and his grace than they do today by reading dogmatic literature.

My late wife had and admired *Kleengedichtes* published in the twenties by van Veen, Amsterdam, and I have given it to one of my children who can read, understand and appreciate it.

Chris Verstraete,
Point Edward, Ontario

Fundraising in Holland not inappropriate

Calvinist Contact discussed in its issue of July 24 the fundraising activities of HCH. Why not fundraising in Holland? After all there are strong ties between the Dutch community in Canada and relatives, churches and organizations like the Christian Emigration Centre in Holland.

The representative of HCH did ask the Dutch Minister for financial support. Why should he not have done this? No financial support, however, could be promised.

HCH is trying to raise funds in The Netherlands. Only where this is possible for us, the Christian Emigration Centre will support HCH (and others) in its efforts. After all we abhor the view of certain Dutchmen who claim, "Why should we care for the Dutch community in Canada? Gone is gone." We strongly disagree with such a view and wherever we are able to help and to foster good and strong ties between the Dutch community in Canada and The Netherlands we will do so.

A second comment

As Bert Witvoet described in *Calvinist Contact* (Aug. 14), the youth exchange program of the Christian Emigration Centre was a success.

However, there is *not yet* a program with Canada for 1988. My task was to see if there would be an interest in Canada to develop a program.

Bert Witvoet is correct in mentioning that inquiries still have a tentative nature. Discussions are still continuing.

It is not correct to state that "Hulsman was able to persuade the Christian Farmers Federation of Ontario and the Reformed Christian Business and Professional Association to sponsor some programs." There has been an initial contact to discuss a possible program. No request was made to sponsor some programs.

Kees Hulsman,
The Hague, The Netherlands

Hess deserved life sentence

Regarding your editorial "Soviet righteousness kept Hess in jail" (Aug. 28) I would like to point out that Hess, as second in command of World War II of Germany, invaded Holland. This invasion resulted in 100,000 casualties and the killing of 40,000 people during the bombing of Rotterdam, I believe this man did deserve life imprisonment.

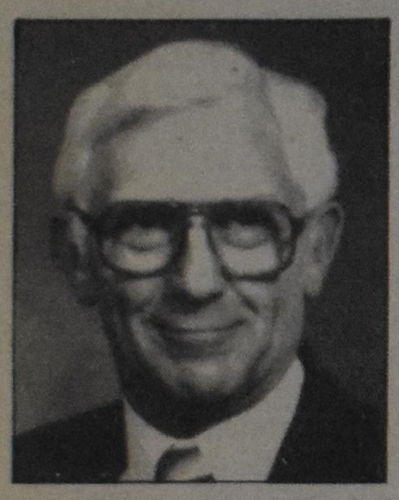
Nor should we forget the other countries that were overrun by the Germans, many graveyards left behind, and the shipping of poor Jews to camps from which they never came back.

When Mr. Gorbachev was consulted about this man, he was thinking about the invasion of Russia and of one of the horror stories — Leningrad. No wonder he said no. This has nothing to do with Russia's past. It is not fair to ask Mr. Gorbachev, who is only 56, about what happened under the rule of Stalin.

But some day, when Mr. Gorbachev wants to see Niagara Falls, Mr. Editor, he may drop in at your office and have a little chat with you as a North American. Then, of course, he will ask you where all the Indians are and what we did to the blacks.

K. Mazereeuw,
Mississauga, Ontario

SKYLIGHTS/WILLIAM R. RANG



"I discovered to my amazement that fishing isn't all that easy. Fish don't like getting caught."

Fishing for people

I must admit that I don't like fishing. When I was about 10 years of age, my dad gave me a long bamboo fishing pole and I took it to the canal behind our house once or twice. For the rest of the time the long obstacle was tied up to our staircase until one day mom got rid of it.

Maybe it is because I am a restless person at heart that I cannot sit and wait for a fish to bite. Even if one made the mistake of going for my worm, I would not know what to do next.

Because of my lack of expertise I don't know the first thing about bringing in the fish. This changed at least somewhat when last summer Audrey and I spent some quiet days in a cottage next to one occupied by a few friendly Americans who were ardent fishers. I could not help but admire their catch every morning when they returned from a night's fishing.

Audrey is different, but that is because she is the granddaughter of a professional fisherman who plowed the North Sea in a "botter." And it was she who hummed the well-known children's chorus "I will make you fishers of men" when our neighbours showed off their night's catch. Moments later I found myself being lectured in the art of fish catching. I discovered to my amazement that it isn't all that easy. Fish don't like getting caught. They struggle and put up a long and desperate fight. You have to "bring them in" and that requires skill, patience, strength and a host of other qualifications. As a result of this fine lecture I began to see that the Lord used the right example when He compared evangelism to fishing. It's hard work. It takes know-how. You need the proper gear. Above all, you must have the right attitude about it all. The fish fight.

After my fishing neighbours had disappeared into their cabin for a shower, some breakfast, and a bit of sleep, I stared at the lake and did some thinking. I knew that carp and trout have nothing to fear from me, but to what extent have I been a fisher of people? Of course, there are my children — married now, with children of their own. And there are the students. Hundreds of them over the years.

Have I caught them for Christ? If so, how many? And again, how many have fallen off the hook because of my lack of persistence and skill? The ones that got away — were they the big ones?

Good thing that song has a second line, I mused. One can become a fisher of people only when he or she follows Jesus. That's the condition. It tells me that my success as a father, grandfather and teacher is subject to my following Jesus. I must learn from him more and more. The busier I get doing just that, the larger my catch will be. Ah, it is not only a condition, it is a promise too.

These neighbours from Akron, Ohio, taught me an important lesson this summer. I thought I'd pass it on ....

William R. Rang is principal of the Christian School in Dunnville, Ontario.

Tackle box
WHY ARE YOU FRYING EGGS IN THE TEAKETTLE, IF I MAY ASK?
YOU MAY
FIRSTLY, I CAN'T FIND THE FRYING PAN; SECONDLY, IT IS FULL OF LARD I WILL HAVE TO REMOVE.
YOU CAN SAY THAT AGAIN, JAKE!
OH?
YOU ARE SITTING IN IT!

Church

Marian Van Til, page editor

Ringnalda becomes Toronto hospital chaplain

Robert VanderVennen

TORONTO — The Rev. Gerard Ringnalda has begun the first full-time hospital ministry supported entirely by the Christian Reformed Church in Canada. He started his chaplaincy in Toronto, Sept. 1, coming from the pastorate of the CRC in Orillia, Ontario. He was called by Classis Toronto, which assumed responsibility for his support.

Ringnalda takes over this ministry from Rev. Jack Geuzebroek, who started it six years ago on a half-time basis after retiring from the pastorate of the Christian Reformed Church. Geuzebroek showed the need and opportunities for this kind of ministry of mercy and evangelism, which has found a warm place in the heart of Classis Toronto.

"I was attracted to this ministry because I especially enjoy the one-to-one pastoral ministry," says Ringnalda. During the past summer he undertook an intensive three-month Special Pastoral Education program in Orillia, and he will soon take another three-month training program. Geuzebroek says of Ringnalda, "He is clearly the right man in the right place. I am delighted that Classis decided to enlarge the ministry to full-time service."

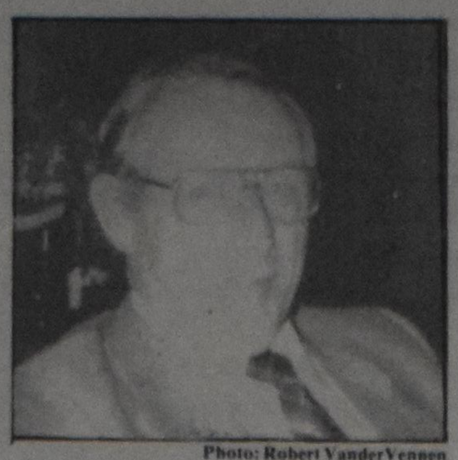


Photo: Robert VanderVennen

Rev. G. Ringnalda becomes Toronto hospital chaplain.

Ringnalda's primary responsibility is to visit CRC people who have come from outside of Toronto to Toronto's hospitals, since Toronto churches take responsibility for ministry to their own hospitalized members. Toronto's downtown hospitals — Sick Children's, Toronto General, Mt. Sinai, Wellesley and Sunnybrook — are renowned for their special medical and surgical services, for which people come from all over Canada and from distant places throughout the world. That is true also for CRC members. A couple of years ago a woman CRC member from Grand Rapids had massive orthopedic surgery at Toronto General Hospital, where she was visited several times by Rev. Geuzebroek. This summer a daughter of Rev. and Mrs. Gerald Nyenhuis, CRC missionaries in Mexico City, had special heart surgery at Sick Children's Hospital.

After Classis Toronto made the commitment to the full-time chaplaincy, which is to be paid by an annual quota contribution of $20 per family in the classis, the denominational Chaplaincy Committee agreed to contribute $10,000 for the first year, $7,500 for the second year and $5,000 for the third, plus payment of pension fund costs. "There is a specific need for this ministry at this time," says Rev. John Van Til of London, Ontario, "though the greatest need of specific CRC ministry may be to minister to hospitalized people in the Dutch language, which the hospital's own chaplains cannot provide." Van Til, with Rev. Peter Van Katwijk of Waterloo and Rev. Carl Tuyl of Kingston, make up the Canadian subcommittee of the CRC Chaplain Committee.

Evangelistic ministry

This ministry has major evangelistic as well as pastoral dimensions, says Ringnalda. When visiting a person in a semi-private ward, for example, the chaplain also greets the roommate and often draws both patients into Bible reading and prayer. Friends of sick people will often ask the chaplain to make a visit, whether the patient is a Christian or not. People with serious health problems are more open to the gospel and to talking about the basic issues of life and death than people who consider themselves self-sufficient, he adds. Geuzebroek strongly agrees. "The fields are white with harvest in the hospital," he says. "The hospital is a great evangelistic field for the pastor who goes as a humble, listening servant of the Lord."

Pastoral Pondering

A growing secularism

John Kerssies

Some time ago, one of our classically-appointed church visitors presented a summary report on the visits he and his colleague had made to a number of our churches assigned to the two brothers. In his summary remarks this church visitor expressed four concerns which are worthy of some comment, as these remarks, I'm convinced, are not only relevant for the churches in our classis, but pertain to other churches within the Reformed community as well.

The first item the brother church visitor mentioned was that he detected a growing secularization among our young people. I suppose that by "secularization" the brother meant "secularism," or an increasing involvement in, and attachment to, the things of this world. A previous generation would probably have used the word "worldliness."

Whatever word is employed here probably matters little. I think the above-mentioned brother has touched a very tender spot. The thing which puzzles me about this brother's remarks is why he singled out the young people. As I observe the situation, our older generation is also making fine headway on the road of secularism.

Come to think of it, I don't even have to go very far to observe at least a measure of this secularism. I am writing these few lines in the middle of the summer. Remember the heat wave? However, the heat is little bother to me, as our church has provided us with a nice air-conditioned home. Besides that, I am using one of these modern machines called computers for the writing of this article. In fact, I am getting so used to these modern gadgets that I could hardly do without them.

People around me, members of the same faith community, are indulging in the same or similar things. I am also thinking of elaborate vacations in our own cottages or trailers, complete with all the possible modern conveniences. What a change from the time when a one-day trip to the CNE in Toronto was a real treat for the family. Or I remember the family picnics we used to enjoy at Puslinch Lake near Cambridge.

More things could be mentioned as well, such as microwaves, VCR's, and other modern gadgets. To be sure, I know we can justify all these material and secular advances. I am not suggesting that we turn the clock backwards. However, are these not signs that our roots are getting pretty deep in this world? Do we still know that we have "no abiding city here on earth?" This question is worth some contemplation, and that not just on the part of young people.

John Kerssies is pastor at Calvin Christian Reformed Church in Ottawa, Ontario.

Charismatic Catholics plan massive evangelization effort

NEW ORLEANS, Louisiana (WEIS) — Roman Catholics announced plans for a world-wide evangelization effort aimed at winning half the world's population to Christ by A.D. 2000.

Rev. Tom Forrest, director of "Evangelization 2000" with offices in Rome within sight of the Vatican, revealed plans for the project to 40,000 participants in the North American Congress on the Holy Spirit and World Evangelization in New Orleans.

Calling for an intensive decade of world evangelization beginning at Christmas, 1990 and ending on Christmas, 2000, the objective is to give Jesus a 2000th "birthday present" of a world that is half Christian or more, said Forrest, a Redemptorist priest.

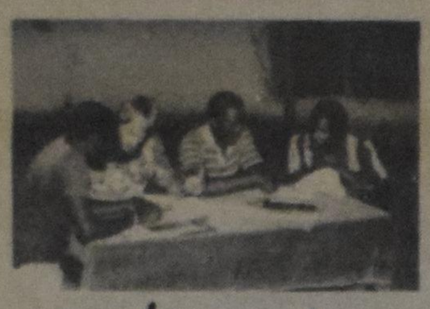
To co-ordinate the effort, the "Evangelization 2000" office has set up a clearing house for evangelistic activities involving Roman Catholics. It publishes a newsletter on Catholic evangelization in five languages. An unnamed European businessman has donated $10 million to fund the project, and has pledged a total of $100 million.

The North American Congress on the Holy Spirit and World Evangelization attracted more than 40,000 Charismatic Christians from 33 denominations. About half the participants were Charismatic Catholics, and half were Evangelicals, Protestants, Messianic Jews, Pentecostals, and Orthodox Christians involved in the charismatic movement.

Scripture to millions

NEW YORK, N.Y. (EP) — The American Bible Society announced in August that Bible Society translators are working in 573 language projects around the world and that their global network will soon provide 384 language groups, representing millions of people, with their first scripture of any kind.

Church News is now found on the Events page.



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Religion/Theology

The early church

Photo: *Eerdman's Handbook to the History of Christianity*

Emperors were considered divine, along with other Roman gods: "Anyone who denies being a Christian and actively proves it by adoring our gods must be forgiven on the basis of his repentance, no matter how suspect his past," said Emperor Trajan. (A.D. 98-117)

John Valk

Within a relatively short period the Christian religions gained large numbers of adherents. On Pentecost alone, 3,000 "souls" were converted. Christianity also spread an incredible distance. Largely through the efforts of Paul, it quickly spanned most of the Greco-Roman world to the west. And, if legends surrounding the missionary journeys of the apostle Thomas are true, the gospel also spread eastward as far as Tibet and southern India.

This rapid expansion was due to the apostles' diligence. Many from far and wide were baptized into the new faith through the preaching of the Word. Apart from the influence of the Holy Spirit, might there have been other factors — political, economic — which contributed to the rapid spread of this new religion, especially in the Mediterranean world? Were there reasons besides the gospel message itself that made Christianity appealing to certain people but not others? What kinds of people *did* this new religion attract?

Religion and environment

First century social-political conditions were favourable to the spread of religion. The Romans had brought relative peace, prosperity and security to the Mediterranean region in their conquering escapades. With the building of roads and the curbing of pirates, trade increased. Also the *pax Romana,* with its measure of tolerance, became conducive to the spread of new ideas.

Despite these changes, competition for cultic loyalties did not decrease. The Greco-Roman world was by no means devoid of religious allegiances. Their existence, (deepseated emperial cults, for example) promoted the divine status of the Roman emperors. These would, on occasion, provide greater or lesser threat to others around them depending on the power and status of the ruling emperor. Mystery religions, complete with esoteric rites, were also to be found. Gnosticism, pre-Christian in its origins, claimed to possess secret knowledge through which salvation could be achieved. Fertility cults, with temple prostitutes, were still in existence, and proved later to be constant distractions to new or peripheral Christians. (1 Cor. 6:16-17) Philosophical systems — Stoicism, Epicureanism, Platonism, Cynicism (religions in themselves) — had their staunch adherents, and some later proved to have a strong influence on Christian thinking.

In this changed situation, some local cults no longer held sway. As a result, many people were uprooted from accustomed religious traditions and accompanying practices and beliefs. This new situation allowed for receptivity to novel Christian ideas.

Social environment

Though relative peace existed, the Greco-Roman world faced constant instability. With increased trade and commerce came greater urbanization. While this may have contributed to prosperity, it also contributed to greater impersonalization or alienation, with traditional social support groups crumbling. Some people thus may have eagerly sought new communities and sustaining relationships. And cities would have provided favourable environments for new religious fellowships. Christianity became, in fact, largely an urban phenomenon. The missionary efforts of Paul, in particular, were focused mainly on cities, most often ports and trading centres.

Revolutionary models

It is often said that the early Christians were drawn from the dregs of the urban proletariat — the dispossessed, slaves, freedmen, and the uneducated. Celsus, who severely persecuted the church in the third century, stated that Christianity had its chief attraction among the ignorant. The new faith was seen as a channel for the upsurge of the underprivileged. Paul's declaration that "not many of you are wise according to worldly standards, not many were called, not many were of noble birth," (1 Cor. 1:26) is cited in support of this idea.

The notion of Christianity as a radical social movement, one of various socio-religious experiments occasioned by deepseated crisis in the Greco-Roman world, is further supported by the portrayal of early Christian leaders as "wandering charismatics." This is closely tied to images of Jesus, the idea of discipleship and concomitant ethical admonitions. These wandering evangelicals, having no "fixed addresses," drew other socially rootless people into small, segregated communities, preaching a "revolutionary" message with injunctions to oppose the dominating trends in society.

The command to oppose the dominating customs, however, referred not to existing political or economic systems, but to those festivals and public amusements which were filled with pagan beliefs, rituals and immorality. The early Christians did not wish to compromise with these idolatrous religious practices (though that always remained a struggle for some). But many held themselves apart from public festivities.

To try to escape the notice of local officials, Christians chose to meet in secret places, especially in times of persecution. That often led to their being further disliked; many had to face the brunt of devastating accusations. They were charged with being haters of the human race and perpetuating the grossest immoralities, including promiscuous sex and the sacrificing and consuming of infants (eating their flesh and drinking their blood) during the celebration of the Eucharist.

Law-abiding citizens

The more sensible citizens of the day would probably have discounted such reports. But sometimes such stories were used to implicate Christians for any social unrest which occurred. However, early Christians were law-abiding and moral citizens who did not oppose the emperor or ruling authorities. If they preached a radical message, it did not mean that they formed a proletarian mass bent on social and political revolution. Furthermore, while evidence indicates that Christian political dissent existed (especially when emperial ordinances were aimed at their extermination), Christian literature did not preach opposition to emperors as such. The leaders of the churches would have been loyal to the emperor as long as that did not conflict with injunctions from God. However, if loyalty required pagan emperor worship, many Christ-followers were willing, sometimes eager, to become defiant.

The revolutionary model does not adequately describe early Christianity. Recent social historians have put a corrective on the notion that it was an exclusively prolitarian movement of slaves, labourers, and outcasts of various sorts. This corrective stems from current knowledge that leadership in proletarian movements generally arises not from the lower classes, but from the more educated.

There is now a tendency to upgrade the social location of the early believers, as well, placing them at a cross-section of society. New Testament writings (especially Paul), confirm this new attitude. While Paul suggests many were not powerful, wise, nor of noble birth, this does not rule out that some *were*. Many such became leaders in the households and churches which were formed, and receive special mention in Pauline literature.

Next week: Households and social location of the early church.

John Valk is a campus minister at the University of New Brunswick, Fredericton.

Through a glass lightly

John J. Timmerman
Foreword by Frederick Manfred

In this book John J. Timmerman, Professor Emeritus of English at Calvin College, reflects on nearly eighty years of his life's varied experiences. He tells of growing up in a tight-knit religious and ethnic community, of interesting persons, now-vanished lifestyles, bits of history, and scenes from many places. Timmerman also applies his considerable descriptive and narrative skills to portraits of some of the more colorful persons he has met, from influential preachers, teachers, and authors — including his classmate Peter DeVries — to friends, family and neighbors.

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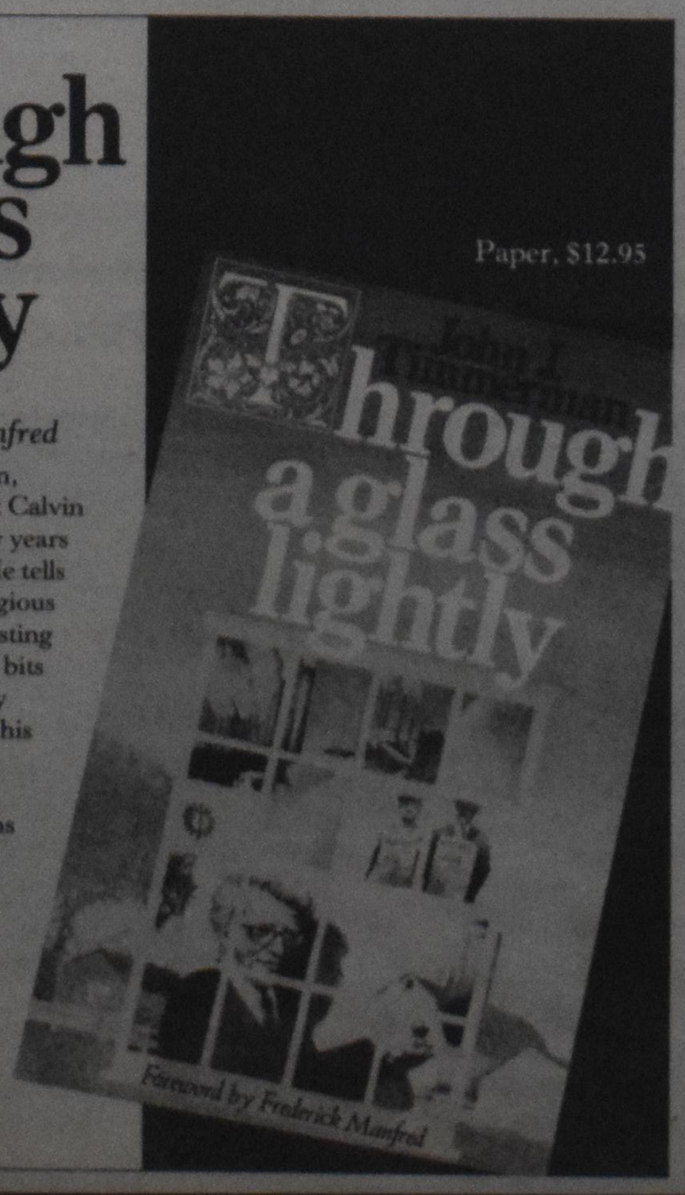

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Feature

No strangers in the household

John De Best

For several years we have been able to spend our winter vacation in Cuba. The beautiful beaches and friendly town folks keep attracting us again and again. Twice before we had planned to visit the Christian Reformed Church of Jaguey Grande (great basin), a city approximately 125 km from our hotel in Varadero. We cancelled our first attempt when we realized that with our lack of knowledge of the Spanish language it would be a futile exercise. Several years later, a Cuban singer we got to know over a period of time, had offered to come with us but his working hours prevented him at the last moment.

Last January we had made up our mind and decided to rent a car and find our way to Jaguey Grande. A dream visit that had eluded us, became a reality.

Photo: Courtesy John De Best

Pastor Erilio Martinez (far left) in front of the Christian Reformed Church of Jaguey Grande.

Land- and city-scape

As we approached Jaguey Grande, we noticed the beautiful landscape in this most fertile region of Cuba with huge sugar cane fields and orange groves. The size of the citrus groves is extraordinary. They literally go as far as the eye can see in all directions. At regular intervals arise clusters of high-rise apartment buildings housing students who both study and work in the countryside. We stopped on the outskirts of the city to pick a few oranges. The road leading into Jaguey Grande is lined with flowering Hibiscus, Cana-lilies and towering Azalias.

Jaguey Grande is like all other cities in Cuba. Typical Spanish, very old, sparkling clean streets and everything in sight needs painting. The city is a maze of one-way streets that all look alike. We stopped four times to ask for directions to the church. Since it is not a tourist town, no one speaks English so our Spanish got a thorough work-out, and we were able to finally get to our destination. No matter whom we asked, a friendly smile always accompanied the answer and everyone seemed to know exactly where the church was located.

Strangers and friends

Between a row of houses stood this tiny church with its typical Spanish front gable and a little wooden cross on the top ledge. A neon sign read, "IGLESIA CRISTIANA REFORMADA." The doors were open and we could see the pews from the street. We entered with hesitation.

For a few moments a feeling of strangeness overwhelmed us. Here we were, in a foreign country about to meet people we had never seen before. Yet, once inside, we also had a sense of security that we were one in Him and no longer strangers. I could not help thinking of the words of Ephesians 2: "... you are no longer foreigners and aliens, but fellow citizens with God's people and members of his household."

A grey-haired lady stood in front of the pulpit speaking to about 20 adults sitting in the front pews. A seminary student assisted her with some English phrases. Later on she told us that she had been conducting a course in English Bible education to a class of parents.

Recognition

Pastor Erilio Martinez, listening in the back pew, turned around and looked very surprised. He walked towards us as we introduced ourselves and told him that we had tried several times to visit him. I showed him my CRWRC card and he recognized the symbol immediately. "Aha, World Relief," he said, and repeated that several times. His broad smile told us that he was very pleased. Turning to the congregation, he began to introduce us. Everyone stood up and greeted us. I don't think we will ever forget those smiling faces.

Pastor Enrile then addressed us officially with these words: "You have come from far away as our brother and sister to grace us with your visit. We are indeed honoured and very pleased to meet you. In Him we shall be one."

Everyone sat down and the class continued for another five minutes. The pastor asked the people to rise for a prayer of thanksgiving. He thanked the Lord for the worship services and for the opportunity to have met a brother and sister from Canada, and to grant them a safe journey home. He prayed also for the congregation and the various programs, for World Missions and CRWRC with which they have close contact. And finally, for The Back to God Hour to which they listen faithfully as a congregation.

Then, with enthusiastic gestures, we were invited to see the rest of the building. In the corner at the front of the church stood an old piano, a drumset and guitar. My wife noticed the homemade hymnals in the pews. The covers were hand-stitched and elaborately embroidered, each with its own design and the name of the family. Inside she found typed-out songs pasted to each page. They looked like, and probably were, little treasures to be handled with care.

Pastor Enrile explained the rack with numbers on the wall in the front lobby. Under each number was a slot containing a card and envelope. He began to tell us that every month each member receives an envelope to deposit his/her contribution to the church. The amount is then recorded on the card and entered in a book that lies on the lobby table. Above the rack we read; "Porque Dios Amo Al Dador Alegre" — For God Loves A Cheerful Giver. (2 Cor. 9:7) We asked why it would be hanging in the church. He said, "It has always been this way."

We picked up a bulletin from the table and noticed that the heading read: "1987 The Year of the Family." Reading through it, it became soon clear that all the gifts within the church are used efficiently. Each member gets a turn in just about every facet of church life. There are people that take turns tolling the bell on Sunday morning. People that are in charge of decorations, cleaning, preparing social events. Husbands and wives take turns praying for the sick. Couples take turns in offertory prayers, responsive readings, with a member of consistory reading the announcements. The church also has a very active youth program and a young people and boys choir.

Further hospitality

Pastor Enrile then invited us to come to his home down the street which was under construction and nearing completion in March or April. They had set up temporary housekeeping in an adjoining garage. We were introduced to his wife Sarah and daughter Lillia (19), also a student at the theological seminary of Matanzas.

Mrs. Martinez welcomed us in her tiny kitchen and offered to make some "Café Cubana," for us, a strong espresso type coffee which is served in a earthen cup not much bigger than a thimble. We all sat around the kitchen table, and before we knew it, the table was set for lunch with plates of Russian cheese (tasted just like old Gouda), breadsticks and cold drinks. We watched Mrs. Martinez make some more peanut-carmel cookies while our conversation continued, excusing ourselves several times that our visit soon had to come to an end.

When I asked the pastor how many Christian Reformed Churches there were in Cuba, he quickly spread a map on the table and pointed out 12 locations in nearby provinces where the CRC had active congregations. He took considerable pride in the fact that the Christian Reformed Church is the most active and widely known. There are also some Baptists, Episcopalian, Roman Catholic and Methodists, he said, but they are very scattered across the country and not well known among the general population.

In our discussions, I sensed his inner feeling that the visit was very important to them.

Time had come to say farewell. We walked back to the church to take a few more pictures. He thanked us once more for having taken the time to pay them the visit. As we drove off, he said, "Muchisimo Gracias y hasta la vista." Thank you very much and until we see each other again.

Reprinted from Link Newsletter for Toronto-area Christian Reformed churches.

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Review

The Mosquito Coast — as read by a missionary —

Frank Sawyer

Paul Theroux provides us with more than the usual laugh-it-off entertainment in the gripping story of Allie Fox trying to escape the America that has lost its wilderness touch and become a constant line of fast food chains. Amid the inevitable guffaws in ***The Mosquito Coast*** *the reader is also startled by moments of truth.*

The reader, if semi-sensitive, — and I refer only to the book, not having seen the film — is caught hold in an abrupt way by the playful, painful pantomime of American and Honduran jungle-culture; by the world as unfinished by God the absent inventor; and not in the last place for some of us: by a few snapshots of the mission enterprise.

Allie Fox is sick of the phony American way of life. Schools do not prepare kids for practical life. Science has become hi-tec science-fiction, destroying our natural resources in the name of instant ease and pleasure. People cannot think and do. Who knows anything about basic survival anymore? So father takes his family to the Honduran jungle where he romanticizes the bleak poverty of the "savages." Anything is surely better than the hi-tec savagery of America.

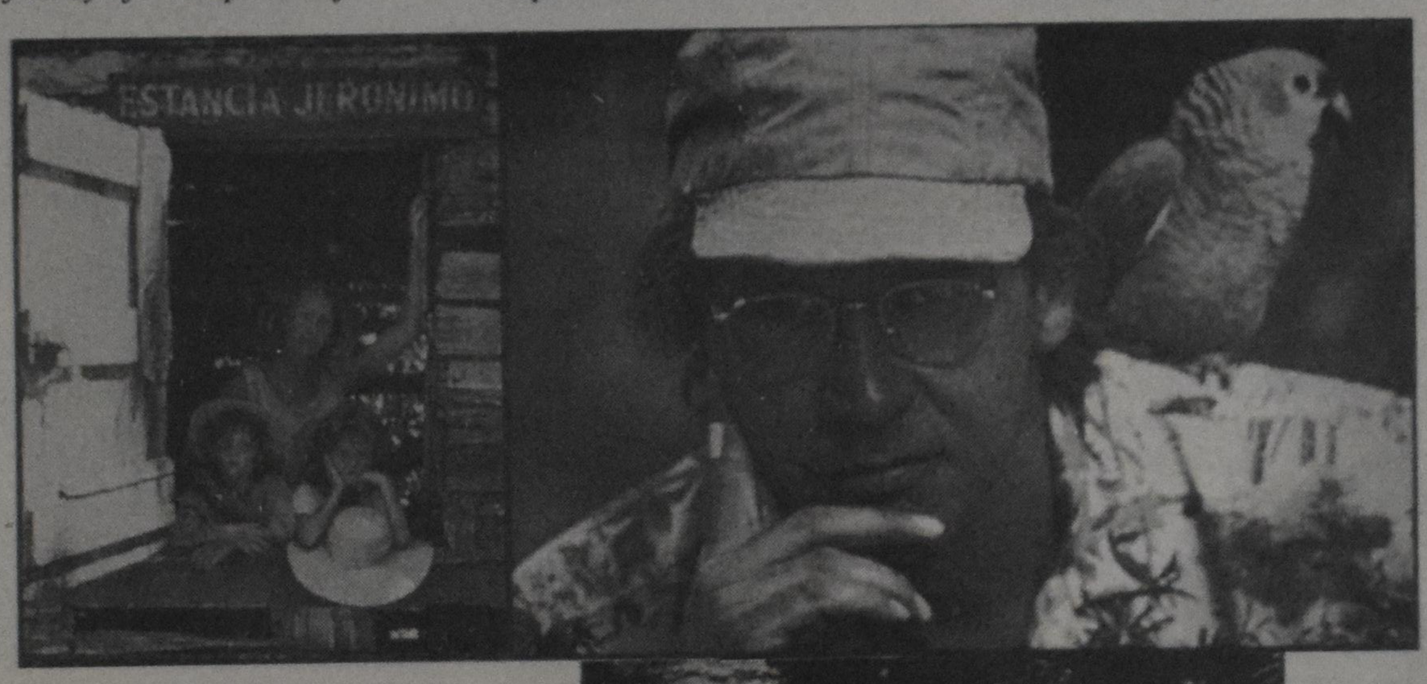
The ever foxy father is for a time successful at setting up a base community on the edge of the jungle. He has enough original know-how and flash insights to overcome the heat and the mosquitos, taming and harnessing the local resources. His great fire-eating, ice-making silo impresses the local population. Father escapes all the superficial energy gadgets of modern America, and he still achieves a better existence than the malnourished Hondurans around him.

Victor mentality

But he has kept an element of American culture that drives him to ever-madder schemes. He must conquer. His rugged individualism could hardly come from any other country in the whole world: individualism heading west ... that is south ... independent of other social niche-communities, and intolerant to the point of self-destruction.

Indeed, Allie moves ever on, always conquering new terrain, leaving behind a series of self-inflicted failures, blowing up his own inventions. The family is gradually reduced to an existence not unlike the "savage" Hondurans who lead a scavenger life. Like them, Allie sees his garden plot flooded out by the tropical rain. Unlike the Hondurans, Allie is not fatalistic and inert. Nor will he go back to America. He must fight against all currents.

On the final adventure, the family heads ever-in-land against the current of a river, to nowhere but isolation ... only to find a remote mission post at the end of the river-trail. And this mission, set up by Rev. Spellgood (Gospel), not only has a generator for electricity, but even sermons with



Spellgood preaching by way of video cassette!

The furious Fox sabotages the generator, only to be wounded in the neck by the gun-toting missionary. Ironically: an American fights an American in the Honduran jungle. While the Hondurans are non-violent.

World view

The seemingly simplistic-intricate world view of Allie Fox is challenging. Seeing everything wrong with the superculture of the USA and the subculture of Honduras, he achieves no lasting alternative nor synthesis, nor peace. He is a negator, even if an inventor. If anything can go right, it will still go wrong. Welcome to Latin America!

But Allie's everything-go-wrong pattern is not the same mixture of ineptness and inertness plus a good dosage of corruption, as would be usual in Honduras. No, this alley fox has some radically fanatic longing to be the "first family," the new Adam in a garden that is not Eden, but really forsaken by (his projected self-image of) God as a crackpot innovator who does not finish what He begins.

The great truth that Paul Theroux forces upon us with convincing logic is that the God Allie negates is himself: that is, the projection of himself. The world he struggles in is the world that bitterly feels the absence of its inventor. All becomes forced into a perspective of the God-who-abandons-us without an ounce of grace. In Allie's view, "Christ is a scarecrow!," hung useless in the jungle of our world.

Missions

If one is living in Honduras and (wouldn't you know it), is also a missionary, one cannot but read the missiological critique in *The Mosquito Coast* with double laughter and red-faced shame.

Rev. Spellgood has a corny fundamentalist gospel. He also has a daughter who, like her father, finds it stupid to suggest that "America's been wiped out," which happens to be an important article of faith for Allie Fox. When Spellgood's daughter Emily hears more about Fox's ideas, she can only exclaim: "Gee, I thought *my* dad was weird!"

The weirdness of Allie Fox goes far. But so does that of the missionary who immerses his family and flock in hymn-singing and video-cassette religion. But he does on the surface seem to do some earthly good by setting up a clean compound with electricity.

Yet the critique is vital. Emily, no doubt echoing her father, finds the native culture of poverty "real gross" — which is the same as "savage," for Allie Fox. Rev. Spellgood flies in and out with funds from Baltimore, to bring the Hondurans hi-tec fundamentalism, or: the American Way. As if Central America is not also an America with its own right to cultural expression. When Spellgood hears Emily talking to some natives who want to be baptized (so they can watch the church television videos), he remarks: "Take their names, sweetie, and give them a showerbath and some Kool Aid."

So mission aid is Kool Aid, Amway, a bar of soap, baptism and television. But it seems that we will need more than this as we chug in our diesel Landcruisers around the backwoods of Honduras.

Shiver and reflect

We will need something more positive than Allie Fox and less kitsch than Spellgood is bringing. While the innovations of Fox are foxy, the desperate escapades of escape are terribly negating. While the soap and the Kool Aid may not be anathema, neither are they authenticizing, and the patronizing platitudes of Spellgood are in their own way quite "gross."

Either we go home to the bondage of the fast food chains, the *dolores* of the dollar culture, or we read *The Mosquito Coast*, shiver, and reflect — and go on with the job, better equipped to cull away the shackles, and speak of grace and a new perspective to be claimed through the pain of self-critique.

While Allie is foxy, he doesn't seem to have much gospel truth. While Spellgood has some sort of gospel, he could be a little more foxy toward the American way and its pious platitudes.

And the delightful thing is that Theroux says it all with such good horse sense and a silver tongue.

Frank Sawyer is a missionary for the Christian Reformed Church in Honduras.

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Profile

Henri Nouwen has found a new peace

Bert Witvoet

"Daybreak" community is situated on Yonge Street, a few miles north of downtown Richmond Hill, which in turn is some 10 miles north of Metropolitan Toronto. That's where Henri J.M. Nouwen, Dutch-born Catholic priest, former professor of religion and psychology at Harvard, Yale and Notre Dame universities, has entered a new dimension of life. Call it a new spiritual dimension. Nouwen thinks of it as a home-coming.

I wasn't sure what to expect when I parked my car near Daybreak's main building. I hadn't researched what a L'Arche community is like. My main interest was the man who used to be called Harry (as in "starry") in The Netherlands. His books *Reaching Out* and *Lifesigns* had touched me in a much neglected area of my spirituality.

After reading his books, I could not conceive of a spiritual life that would go deeper or further. Yet, I had heard or read that Nouwen had come to a L'Arche community for that purpose.

Perhaps I should explain about L'Arche before telling about the man I met that morning. Daybreak is part of an international federation of some 80 communities designed to care for the mentally handicapped. Canadian-born Jean Vanier established the first one in 1964 in the small French village of Trosly-Breuil. He called it *L'Arche* — the Ark. Henri Nouwen spent a year in Trosley, where he learned to "waste time with God and the poor people of God."

This morning, Nouwen was going to waste some time with a poor journalist from St. Catharines. As we sat down in his office, I noticed that his shirt was half hanging out in the back from underneath his sweater. A scarf was trying to make up its mind whether to go over his collar or under it. Ruffled hair completed the suggestion that Henri had not consulted a mirror before sitting down with me. The thought reassured me that some kind of poverty was being practised here.

A teaching pastor

After I had explained about myself and *Calvinist Contact*, and after we had talked about which of his books he considered important, Henri addressed a question from me that was meant to get at the man behind the books I had read — "Did he think of himself as an intellectual?"

No, he didn't. Henri explained that he had always been interested in the spiritual life. It was this interest that led him to study psychology in Nijmegen so that he could have "a dynamic understanding of human behaviour." He felt that psychology would help him with questions about life with God, with Jesus.

He studied further at the Menninger Clinic in the United States and taught clinical pastoral education. After more studies in theology in Holland, Henri returned to the U.S. in 1971 to start teaching pastoral theology at Yale. He thought of himself as a pastor in the context of a university.

After 14 years at Yale and Harvard, Henri Nouwen decided to resign from university teaching. He had reached a pinnacle of respectability and fame, but he was, so he said, in danger of losing his soul.

The other voice

"There have always been two voices in my life," Henri explains. "The voice that says make sure that you make it in this world; and another voice that says, whatever you do, make sure that you love Jesus."

Being an eldest son and having a strong father with great ambition, Henri always wanted to make something of himself. In the midst of the battle between the two voices, he tended to hear the voice of ambition most clearly. When he finally found himself at Harvard, he began to realize that the other voice had become very weak. "I lacked a sense of community," he recalls, "a real discipline of prayer, a kind of spiritual climate. With all this success I had become quite lonely, anxious and at times spiritually somewhat lost. You can be quite successful talking about the spiritual life, but living it is something else."

Becoming older (Henri is 55 now, was 53 then) had not necessarily brought him closer to Jesus. He found that Harvard was very competitive, and that there was no real community to which he could turn. He finally decided that Harvard was perhaps not the place to stay. His prayer in those days was continually, "Lord, if you're clear, I'll follow you wherever you want me to go."

Henri tried out Latin America. Perhaps this is where the Lord wanted him to serve. But he could not connect with the situation. He didn't feel deeply called to stay there, nor did he have the feeling that he was sent there. Did the Lord have something else in mind?

A gentle call

After Henri resigned from Harvard, Jean Vanier, who had read some of Nouwen's books and had learned about his struggle to search for a deeper spiritual life, took the initiative to contact him. He invited him to stay for a while in Trosly. Jean, being a very gentle person, did not say to Henri, "You should stay here." But he said "Maybe our community is a good home for you. Maybe you can meet God here in a very special way."

Henri accepted the invitation and stayed at L'Arche for a year. Nothing was demanded of him. They didn't expect him to function as a priest. It became a year of restoration and of coming home. Henri felt that God was calling him to something new, and that something new might well be at L'Arche.

Unconditional love

What Nouwen learned there was that here he was with mentally handicapped people, very simple people, and he could come in touch with the first love of God. By "first love" Henri means love that is not conditional or limited. God loves not because of what you accomplished, not because of what people expected of you, but because you are *you*.

The handicapped people, who didn't read and were not interested in books or anything Henri was involved in, were able to love him in a way that was not dependent on what he had accomplished. "They got me in touch with a part of me that needed to be looked at. Unconsciously I had become very dependent on what people thought of me, on externals.

"That community gave me a whole different set of values than what the world offers. It was quite counter-culture. It is not a place where people are in control, where efficiency can be practised. In every way it is a community of poverty, a spiritually poor place. Yet, there I discovered the real presence of Jesus."

Henri found that in the community there was an enormous emphasis on prayer. When people asked him how he was doing, they did not mean, have you written any articles or books lately? Did you take a trip or give a speech somewhere? They meant, How are you and God doing? Have you spent enough time in prayer?

A whole new way of living opened up to him. "What you discover is that when Jesus lives close to you in your heart, you can see Jesus also in the poor. To live with them, you have to live a very humble life, just like they do."

Life in community

During the year he spent in France, Nouwen visited Canada and went to the Richmond Hill Daybreak community. The people there, who had been praying for a priest for some time, discussed the possibility of Henri Nouwen filling their need. They ended up sending him a call letter, the first one he had ever received. Of course, being a Catholic priest, Henri needed permission to go from his bishop, Cardinal Simonis. Permission was given for three years initially, and thus, Henri was sent as well as called.

Henri describes life at Daybreak as "hidden, prayerful and communal." It's hidden because you're not in the limelight anymore. It's prayerful because one is encouraged to spend several hours in prayer each day. Not everyone does. In fact, not everyone is a committed Christian. Some people simply like to work with handicapped people in a religious environment. But the opportunity for morning prayer at six, mass later in the day, and personal and group prayer is always there. It's communal because people are accountable to each other. Each person has a companion who will show concern for the other person's welfare and commitments.

The emphasis is not on accomplishments but on faithfulness, Henri explains — faithfulness to God, to the handicapped people, to a life of wholeness.

Daybreak has eight houses, three on a farm, three in Richmond Hill and two in downtown Toronto. In total it involves 90 people, 35 of them handicapped. Henri lives in a house with six handicapped people. With one of them, Adam, the most severely handicapped person in the community, Henri spends a few hours every week. Adam, who is 25, needs total care. On Fridays Henri wakes him up, bathes him, dresses him and feeds him, places him in a chair and brings him to a day program.

The peacemaker

Helping Adam has brought a peace into Henri's life unlike he had ever known. This is how he describes it in a speech entitled "The peace that is not of this world":

After a month of working this way with Adam, something started to happen to me that never happened before. This deeply handicapped young

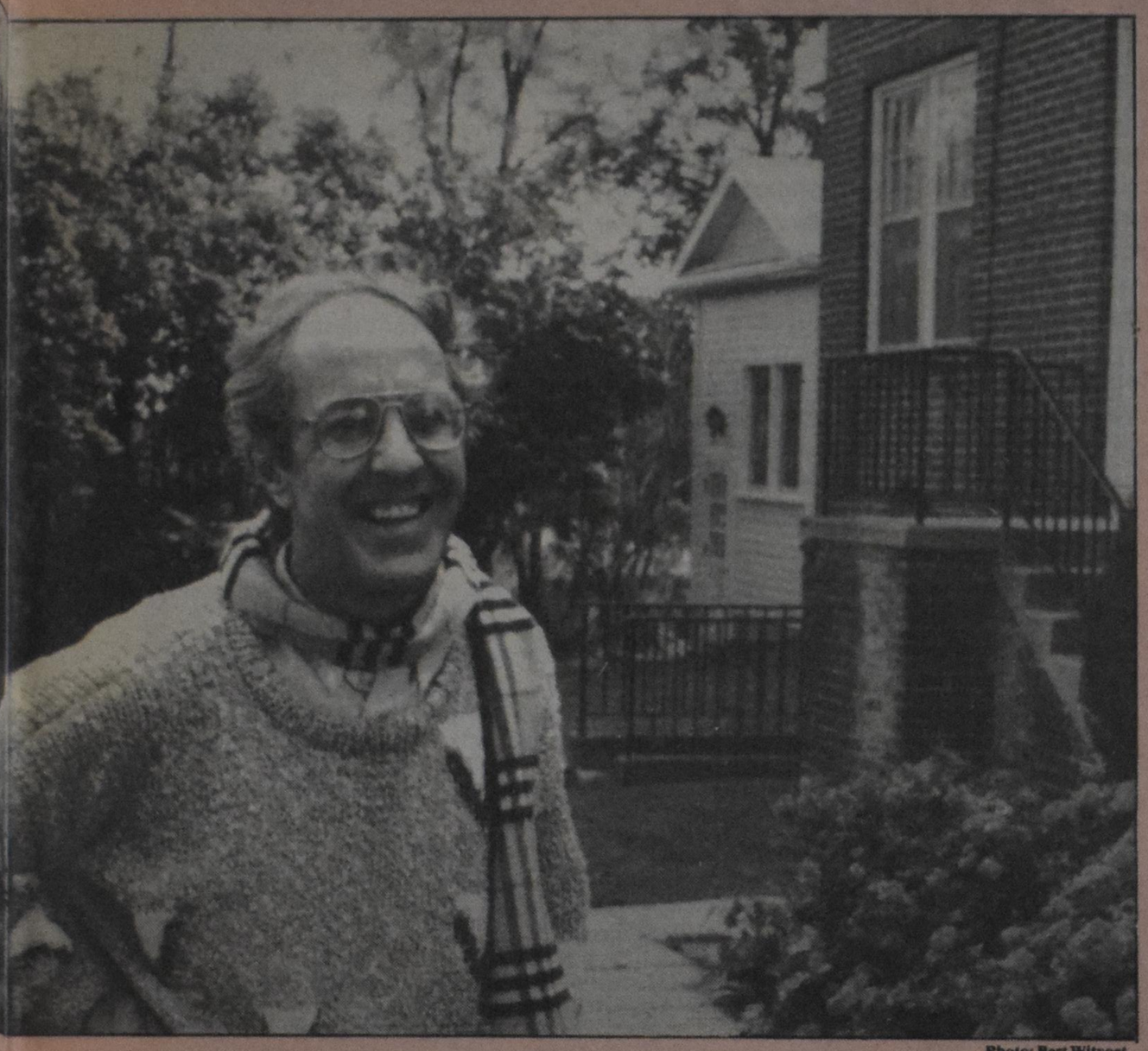
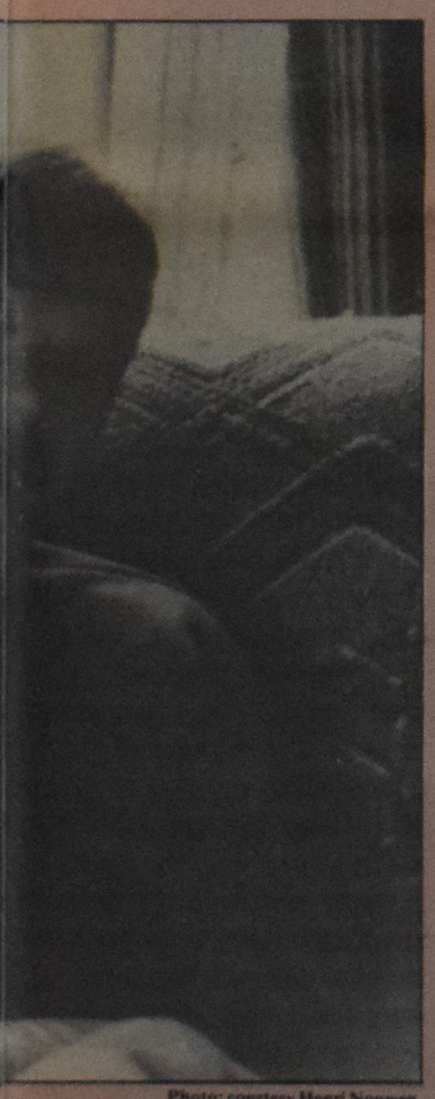


Photo: Bert Witvoet



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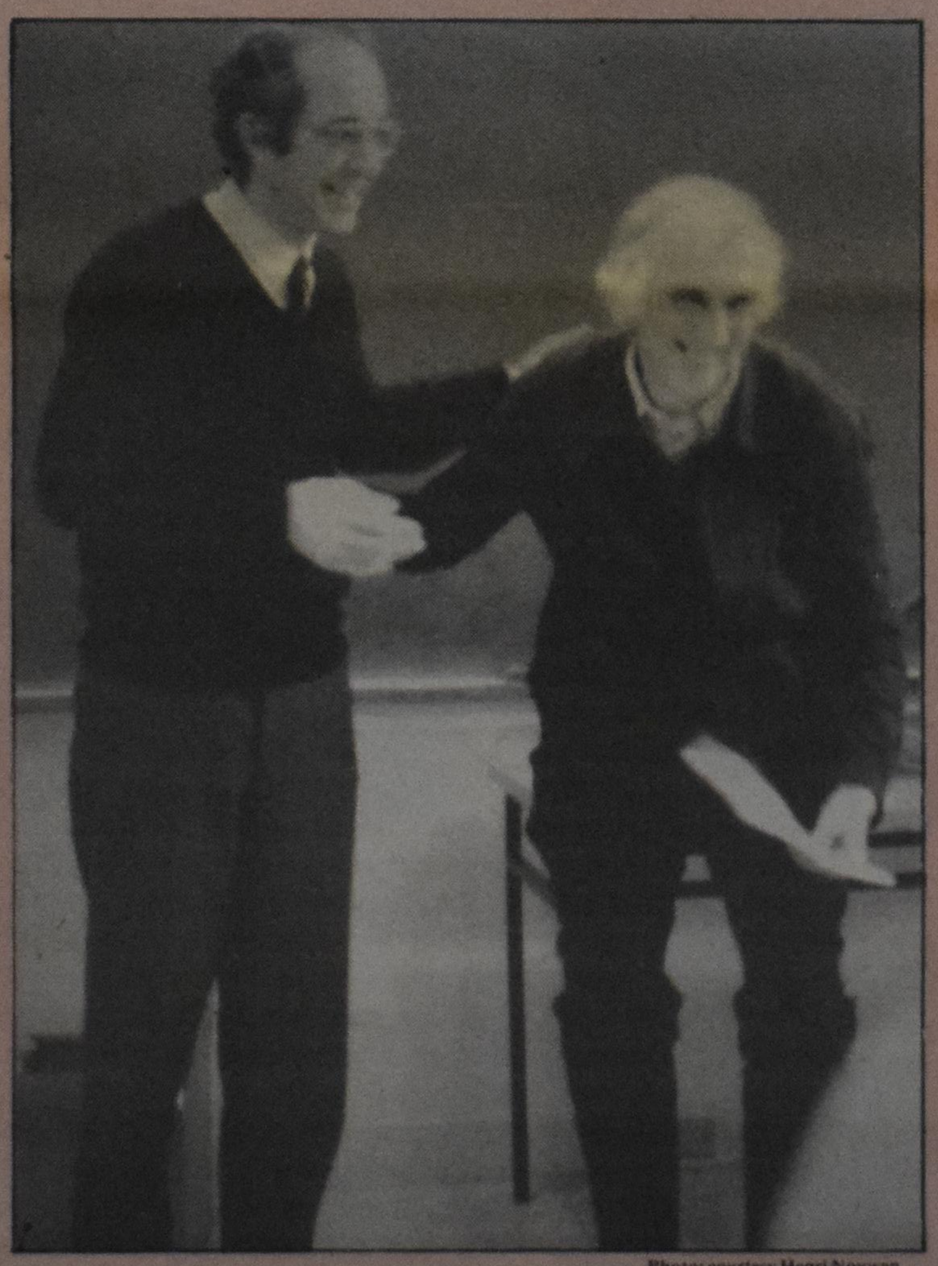

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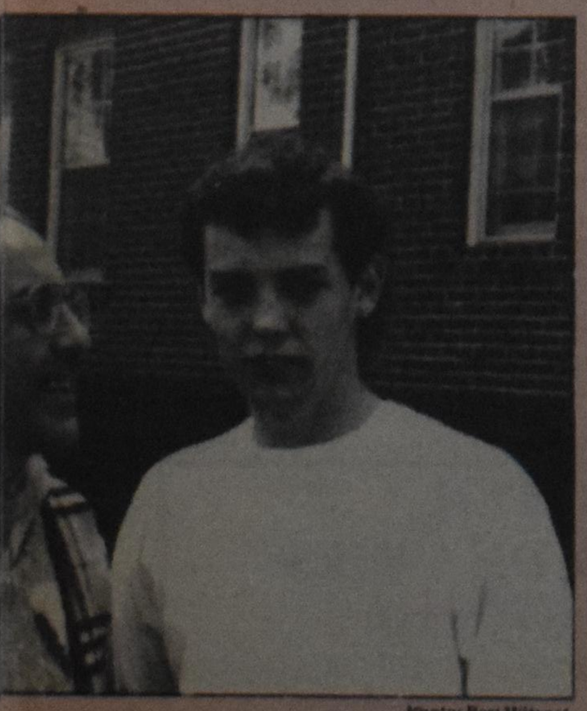


Photo: Bert Witvoet

Clockwise from top: Henri Nouwen outside the main building of Daybreak. Henri adjusted his scarf the Dutch way for this picture; Henri Nouwen and Jan Vanier, a few years ago; Henri and one of the Daybreak workers — seeing Jesus in the other person brings a deeper spirituality; Henri's friend Adam — the giver of primary love.

man, who by many outsiders is considered an embarrassment, a distortion of humanity, a useless barely human creature who had no reason for being, started to become my dearest companion. As my fears gradually became less, a love started to emerge in me so full of tenderness and affection that most of my other tasks seemed boring and superficial compared with the hours I spent with Adam. Out of this broken body and broken mind emerged a most beautiful human being offering me a greater gift than I would be able to offer him.

It is hard for me to find adequate words for this experience, but somehow Adam revealed to me who he was and who I was and how we can love each other. As I carried his naked body into the bath water, made big waves to let the water run fast around his chest and neck, rubbed noses with him and told him all sorts of stories about him and me, I knew that two friends were communicating far beyond the realm of thought and emotion. Deep speaks to deep, spirit speaks to spirit, heart speaks to heart. ...

I asked Adam's parents who had come for a visit: "Tell me, during all the years you had Adam in your home, what did he give you?" His father smiled and said without a moment of hesitation, "He brought us peace ... he is our peace-maker ... our son of peace."

Nouwen has discovered through the L'Arche communities that what makes a human being human is not the mind but the heart, the place where human beings give and receive love. "Faith, hope and love are the three gifts of God to the human heart," he says. "Those gifts are there even when people can't think much or are broken."

Not that life has become any easier for Henri. In fact, he finds it very hard. He has lost his independence, and in a community where practical work is the norm, everyone is smarter than he is. "I'm such a mind guy. I feel very handicapped here. Also emotionally. Handicapped people are very direct with their love and anger. I'm used to covering up emotions."

Sometimes Henri feels very lonely even in community. In the deepest sense, no human being can fill his need, only God can. The paradox of pursuing the spiritual life is that it doesn't get any easier. But it's a paradox Henri embraces with conviction.

"I know that this is where God wants me to be," says Henri. Here I come in touch with my own brokenness. It's a good hardness, a good struggle for faithfulness. You're working on your salvation for the glory of God, not on your career for the glory of Harvard."

To the question whether his books have been affirmed or corrected by his Daybreak experience, Henri answers that his books are part of the journey. It's not that anything he wrote needs to be corrected, but he's moving on to new places, in the same direction. His books speak of reaching out from solitude, the condition where fears are acknowledged, sin is confessed and loneliness is felt, to the broken world. But they could not foresee that the broken ones heal the helpers to the extent that Henri experiences that now.

Incarnational peace

After the interview, Henri invited me to attend mass and have lunch with the inhabitants of one of the houses. It was a wonderful experience of poverty to be trundling behind Henri, who had quickly grabbed a bottle of wine, down dark stairs into a dingy basement, around the boiler into a small square chapel, with a window overlooking a pond. I sat down while Henri donned a beige cassock and a green stola.

In this silent room some 12 of us quieted down and read scripture. Henri delivered a beautiful sermonette about focusing your activity, doing what you must do and then leaving, like the disciples had to do when entering and leaving cities. We prayed communally, tasted the bread and wine, which was celebrated in a simple, ecumenical way. I could almost touch the peace that Henri had described in talking about Adam.

This sense of peace was further confirmed when I had lunch with assistants and handicapped people, among them Rose, the other severely handicapped person in the community. It was all so down-to-earth and so much like the incarnation of Christ: Immanuel — God in the flesh.

I didn't see Henri again after taking a few pictures of him outside, following mass. Somehow that seemed appropriate I felt, not as if I had been in the presence of a great man, but in the presence of a great vision and a great spirit.

The last impressions were those of an assistant helping Rose feed herself. The soaked pieces of bread were spilling freely over the table and Rose's giant bib. Rose would moan from time to time. The assistant, a young girl from Germany, patiently spooned the sloppy stuff back onto Rose's plate. Rose had a hard time swallowing. Food was drooling down her chin. It was not a pretty sight. But at one point Rose laughed. And it seemed as if the sun had broken through. How could any rose smell as sweet?

I had come to interview a man, but I ended up receiving a gift of peace which certainly passes *my* intelligence.

Law

Call a lawyer after a serious accident?

W.G. Posthumus

The last thing you can remember is the glare of the oncoming car's headlights in your eyes and the sinking feeling in your stomach that there was nothing you could do to stop the impending disaster. It was not your fault.

The next thing you recall is awakening in the hospital room to find yourself bandaged up and aching in every part of your body and while your spouse is not injured, one of your children is.

Slowly it dawns on you that you've been involved in a serious motor vehicle accident. What happens now? You have a family to support, and the doctors tell you that it will be some time before you will be able to get about without any help, let alone return to work. Your child, you are told, will recover quickly, but the doctors won't tell you whether there will be any long-lasting problems.

The first persons who will likely contact you will be insurance adjusters, one from your insurance company and another from the other driver's insurer. Both will be asking for statements from you regarding how the accident happened; they will be asking you to complete a myriad of forms and releases. Do you co-operate with them?

How a lawyer helps

This can be a very confusing time. A friend has suggested that you call a lawyer who helped him when he was involved in an accident several years ago. How can a lawyer help you?

First of all, a lawyer can help you secure certain "no-fault" benefits that are available to you immediately after an accident under your own automobile insurance policy.

These include up to $140 per week in wage loss benefits plus repayment of such medical expenses as charges for ambulance services, prescriptions, and chiropractic treatments which are not covered by any public or private insurance plan you may have.

A lawyer can also assist you with obtaining compensation for your own and your family's claims for damages arising from the accident. These damages include general damages for your pain and suffering as a result of the injuries you sustained. They will also include reimbursement for the balance of the wage loss you incurred, and any other out-of-pocket expenses to which you have been put because of the accident.

Your immediate family, (spouse, children, parents) also have a right to claim damages under the *Family Law Act*, 1986. These might include compensation for the loss of your guidance, care and companionship while you were recovering from your injuries plus any out-of-pocket expenses incurred on your behalf by them and travel expenses incurred visiting you during your recovery.

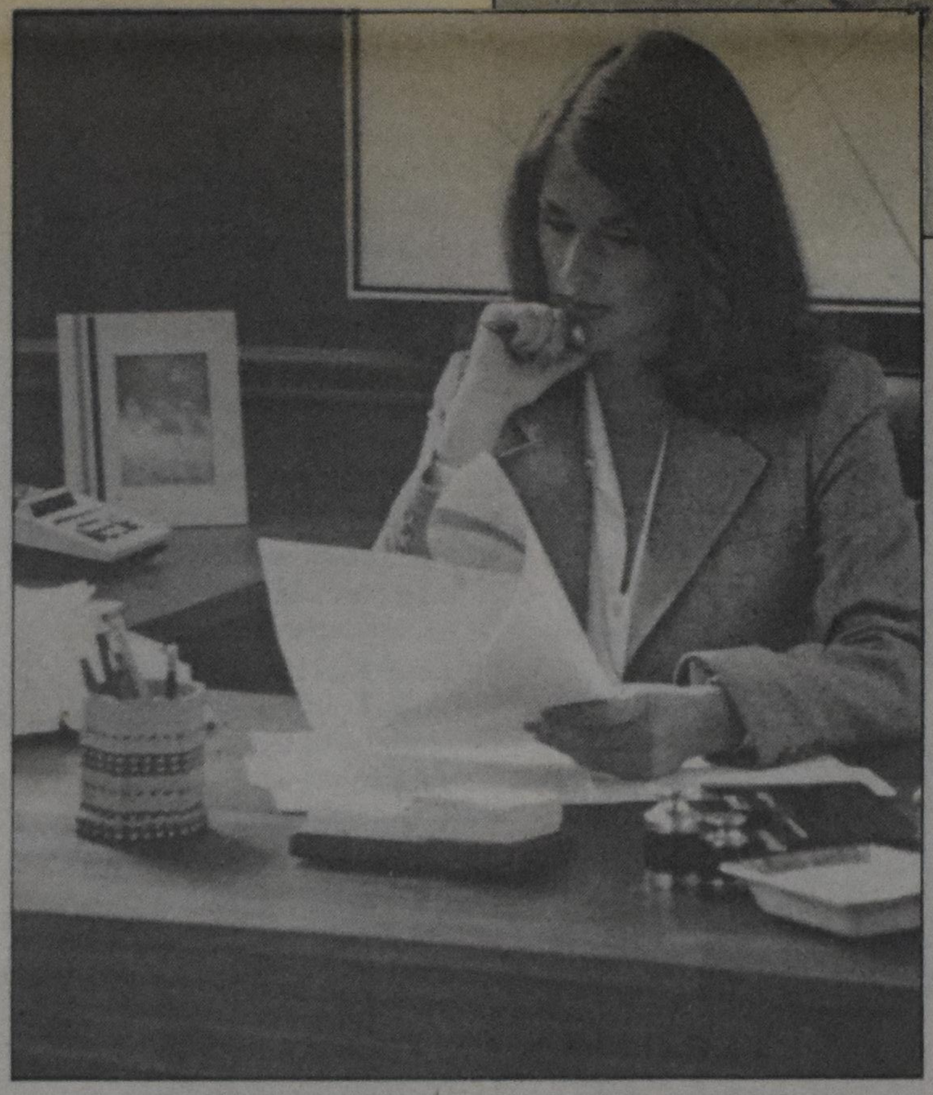
A lawyer can assist you and your family in gathering the necessary documentation in order to advance and prove these claims, and to obtain the *maximum* in compensation for you and your family that the law allows.

Settling out of court

Most people associate lawyers with law suits and courtrooms.

Photo: C.C. files

"... it was not your fault ... this can be a very confusing time ... a good lawyer who acts on your behalf in relation to a motor vehicle accident will probably be devoting a great deal of ... effort to keeping you and your family out of an expensive lawsuit or a courtroom.



In fact, a good lawyer who acts on your behalf in relation to a motor vehicle accident will probably be devoting a great deal of his efforts to keeping you and your family out of an expensive lawsuit or a courtroom. In many ways it is the lawyer taking the proper steps at the right time that allows a claim to be negotiated and settled without formal court proceedings.

From the time you have him or her, your lawyer will be negotiating with the insurance company of the driver who was to blame for the accident with a view to reaching settlement without having to go to court. In these negotiations, your lawyer will use his knowledge of the law to decide questions of liability (where it is not clear that only one person was entirely responsible for the accident), and the amount of monetary compensation to be paid to you and your family. A lawyer is ideally suited for negotiating on your and your family's behalf on these matters, since he will be up-to-date on case law emerging from the courts on these issues, and can advise you accordingly.

Some settlements can be complicated, for instance where children are involved, or where more serious injuries have been suffered leading to permanent disability and future wage loss. A judge must approve a settlement for the benefit of a child, and a lawyer will obtain court approval in such cases. A lawyer can also assist in developing, for example, a settlement to be paid out regularly over the injured person's lifetime in instalments with the balance insured and invested.

Your lawyer can also advise you on the availability of public assistance plans (such as Unemployment Insurance Commission or Canada Pension Plan disability benefits) for you while you are disabled and awaiting final settlement of your claim. He will demand, and normally obtain, reimbursement for a large part of his or her own fees and expenses from the insurance company of the driver who was to blame for the accident.

Time limits

Your lawyer can advise you in relation to peculiarities in our law which may bar your right of recovery in personal injury matters. For example, if you slip and fall on a deteriorating municipal sidewalk, you must give written notice of your claim for damages within seven days of the incident, and initiate your lawsuit within three months of the date of your injury. If a policeman or other public authority is involved in causing you injuries or damages, you must commence your lawsuit within six months of the date of the accident.

There are numerous time limits that must be observed to preserve your right to take legal action by way of a lawsuit. While many people prefer not to sue and some even refuse outright, it should be remembered that an insurance company's willingness to negotiate a settlement and offer you some compensation for your damages, your pain, your expenses and your inconvenience, usually ends immediately once the threat and possibility of legal action are gone.

As a result, a lawyer can offer you a great deal of assistance and direction following an accident. He or she is best suited to ensure that your rights are protected and that you receive full and fair compensation for your injuries and property damage.

W.G. Posthumus is a lawyer living and practising in Toronto, Ontario.

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Entertainment

Powerful films on survival in the Third World tour Canada

MONTREAL (NFB) — Many people have never heard of Eritrea, but this small country of 3.5 million people is one of the most strategically situated nations in the world. Situated in the Horn of Africa on the Red Sea, the main route for oil shipments to Europe and America, Eritrea has long been coveted by foreign powers. It has been ravaged by drought and famine since 1981 and it has lost 150,000 of its people to a war that has raged for 25 years.

This month, a three-part film series on Eritrea, its history and its people, began in several centres across Canada in an effort to draw attention specifically to the plight of Eritrea and in general to that of Third World countries whose survival often hinges on the whims of world powers.

Through Eritrea, the films point out the sufferings of underdeveloped countries and the response, or lack thereof, from the international community. Although the story is one of horror and suffering, it is also one of survival and hope.

Filmed in Eritrea, the Sudan and Ethiopia, the series details the history of Eritrea's oppression, the involvement of world powers, and the courage and determination of a people struggling for food, self-sufficiency, basic health services and national rights.

The first film in the series, *The Forgotten War,* introduces the people of Eritrea. The second film, *A Time to Heal,* looks at a land where 280 of 1,000 children die before their first birthday; another 520 die before reaching the age of five. The film focuses on a barefoot doctor working in a mobile health unit among the nomads. *Songs of the Next Harvest* is truly a lesson in survival for Third World countries. Here in Eritrea, in spite of drought and war, the semi-nomadic peasants of the north participate and plan for the coming year. They battle to conserve water, prevent soil erosion, create tools, hopefully harvest and to accomplish all despite the frequent Ethiopian bombings.

Eritrea is an example of what is happening in the Third World, why it is happening, and what can be done to eliminate the misery, suffering and death.

Public screenings

Nov. 1-8: Montreal
Nov. 6: London
Nov, 9-10: Halifax
Nov. 12-13: St. John's
Nov. 26-28: Vancouver
Nov. 29-30: Victoria

Film depicts diminishing role of Westerners

CHARLOTTESVILLE, Va. (CAM) — The majority of missionaries no longer go out under the auspices of mission boards based in North America, reveals a new film, *The Hidden Missionaries.*

In fact, only a minority of missionaries from the West become involved in pioneer evangelism.

Instead, God has raised up tens of thousands of missionaries from outside of the West. And for good reason, emphasizes Jerry Rose, narrator of this stirring 30-minute documentary. Country after country is closing its doors to Western missionaries.

In addition, explains Rose, for over a hundred years Westerners have faced language and cultural barriers. The non-Western missionary experiences little if any culture shock and encounters fewer language barriers when he or she is sent to help plant churches among people groups that still lack an active evangelistic church, yet share the same geographical or political region. And such a missionary is much more readily received.

The Hidden Missionaries lets this indigenous missionary movement tell its own story. A film crew's visit to the mission fields of a dozen mission boards based in Africa and Asia results in a powerful and moving depiction of the life of a native missionary.

Cinema summaries

Marian Van Til

The Princess Bride

Rated PG
Stars Cary Elwes, Robin Wright, Mandy Patinkin, Chris Sarandon, Christopher Guest, Wallace Shawn, Andre the Giant; special appearances by Peter Falk and Billy Crystal
Directed by Rob Reiner

If you want to jolt a child's TV-dulled imagination to activity, you could read him or her a fairytale — one with a beautiful princess, a handsome peasant, an evil prince, a faithful swordsman, a friendly giant, a comic sorcerer, slimy eels, treacherous mountain trails, fire swamps, and sundry other fantastic elements.

One irony of this pleasant, gently humorous tale is that it espouses the wonders of reading while keeping young and old from doing just that.

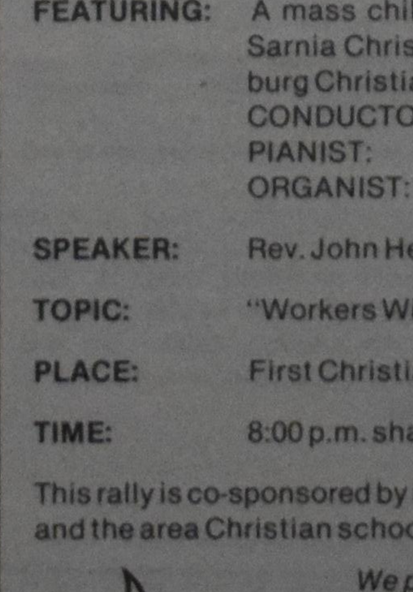
Director Reiner plays up the crazy wit of William Goldman's fairytale *The Princess Bride,* but to be effective, has to lampoon the classic fairytale genre at the same time. What is required is a visual style that is lush and idyllic, to accompany the verbal jousting. Reiner is adept at the latter, but is too down-to-earth-realistic with the former. Consequently, the satire adult watchers are supposed to pick up while the kids are caught up in the excitement of the tale, is not as effective as Reiner undoubtedly intended it to be. On the other hand (reminiscent of his film *Stand By Me)* maybe it's just the film for nostalgic Yuppies to use to retreat to the good old days of childhood fantasies for an hour or two.

On either level, it's a lively adventure in which Good pursues and overcomes Evil, suitable for "children" of all ages.

C.C.E.F.

12th ANNIVERSARY CELEBRATIONS

YOU ARE INVITED TO ATTEND THE C.C.E.F. 12th ANNIVERSARY PUBLIC CHRISTIAN EDUCATIONAL RALLY



John D. Hellinga

Brampton, Ontario
Friday, November 13, 1987

FEATURING: A mass children's and young people's choir with band from Toronto District Christian High School, Brampton, Clarkson, Rexdale, and Willowdale Christian Schools.
CONDUCTOR: Ben Harsevoort
BAND CONDUCTOR: Syd Hielema
PIANIST: Gary Postma
ORGANIST: William van Suydam

SPEAKER: Rev. John D. Hellinga, Pastor, Calvin CRC Oaklawn, Illinois

TOPIC: "Workers Without Tools" - "Schools Without Textbooks"

PLACE: John Knox Christian School Auditorium, 82 McLaughlin Rd. S., Brampton, Ont.

TIME: 7:30 p.m. sharp!

This rally is co-sponsored by Toronto District Christian High School, in conjunction with their 25th anniversary and the area Christian schools: Brampton, Clarkson, Rexdale, and Willowdale.

Sarnia, Ontario
Thursday, December 3, 1987

FEATURING: A mass children's and young people's choir from Lambton Christian High, Sarnia Christian School, John Knox Christian School, Wyoming and Wallaceburg Christian School.
CONDUCTOR: Janette Winter-Was
PIANIST: Debbie Van Egmond
ORGANIST: Edith Vanden Burg

SPEAKER: Rev. John Hellinga, Pastor, Calvin CRC, Oaklawn, Illinois

TOPIC: "Workers Without Tools" - "Schools Without Textbooks"

PLACE: First Christian Reformed Church, 787 Murphy Road, Sarnia, Ont.

TIME: 8:00 p.m. sharp!

This rally is co-sponsored by Sarnia Christian School, in conjunction with their 30th anniversary and the area Christian schools: Wyoming, Wallaceburg, and Lambton Christian High School.

We promise you a wonderful evening of praise and celebrations.
Come with the entire family — but come early!
A free will offering will be taken during the program for Christian textbook development.
SEE YOU THERE!!

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Obituaries $30.00
Notes of thanks $21.00
Birthdays $20.00

All other one-column classified advertisements: $7.50 per column inch with a minimum of $10. For letter under file number, $10 extra. Photos: $7.50 additional charge. (Free when published with anniversary announcement celebrating 50 years or more.) Calvinist Contact will not be responsible for any errors due to hand-written or phoned-in advertisements.

NOTE: Newlyweds whose wedding announcement with their future address appears in Calvinist Contact will receive a letter offering a first-year subscription for only $10! To facilitate matters, we encourage those who request and pay for the wedding announcement to enclose $10 and the couple's future address.

Note our new address: Calvinist Contact Publishing Ltd., 261 Martindale Rd., Unit 4, St. Catharines, ON L2R 6P9

Marriages

KLOMPS-EERKES: In the spirit of Christian joy, Rev. and Mrs. John G. Klomps are happy to announce the marriage of their daughter ELAINE KAREN to FRANK Eerkes, son of Mr. and Mrs. T. Eerkes. The ceremony will take place, the Lord willing, on Saturday, Nov. 14, 1987, at 3 o'clock in the Clarkson Chr. Ref. Church, Mississauga, Ont. Rev. B. Veenstra and Rev. John G. Klomps officiating.
Future address: 68 Onslow Court, Oakville, ON L6K 1X2

Obituaries

"The Lord is my shepherd." (Ps. 23)
Passed away at Durham Memorial Hospital on Friday, Sept. 11, 1987,

ZWAANTJE KLOOSTER

in her 87th year.
Wife of the late Klaas Klooster, formerly of Acton.
Dear mother of:
Marie & Bill Stad
Bill & Alice Klooster
Dick & Henny Klooster
Stan & Nell Klooster
Tina & Fred Stad
George & Trudy Klooster
Femmie Boersma
Herman & Ruth Klooster
Peter & Jane Klooster
Jan & Rae Shay
Wilma & Ben Klumpenhower
Marg Dunford
and the late Henry & Lois Klooster
Also survived by 56 grandchildren and 62 great-grandchildren.
Funeral service was held on Tues., Sept. 15, 1987, at 2 p.m. at the Acton Chr. Ref. Church. Interment was at Fairview Cemetery, Acton.

Obituaries

The Lord called home into eternal glory, our faithful member and friend,

DONALD WOUDSTRA

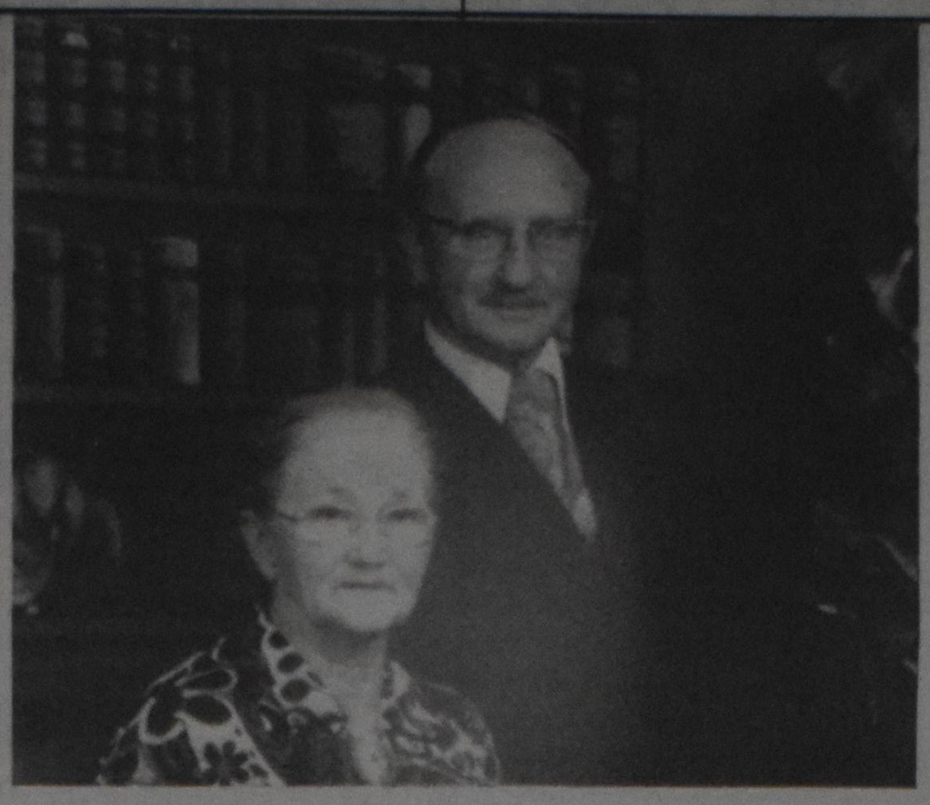
May our heavenly Father comfort and strengthen Mrs. Woudstra and family in their sorrow.
Rev. 21:4.
Mount Hamilton Friendship Club.

The Lord took home on Oct. 8, 1987, one of our members,

DOUWE WOUDSTRA

That the Lord may comfort Grace and family is the prayer of the members of "Over 65 Concordia Club" of Immanuel Chr. Ref. Church, Hamilton, Ont.

Anniversaries



Congratulations Klaas and Harmke Bos who will celebrate their 65th wedding anniversary, D.V., on October 31, 1987.

1922 Psalm 128 1987

It is with thanksgiving to our faithful God, that we hope to commemorate, on October 31, the 65th wedding anniversary of our dear parents, grandparents and great-grandparents,

KLAAS and HARMKE BOS

We pray for his continued care over them.

I'll remember, O my Saviour,
How the years of joy and favour,
Like the dew on arid land,
Came to me from thy right hand.
I'll recall, thy works confessing,
All the wonders of thy blessing;
With my mouth will I proclaim;
Great and glorious is thy name.
(Psalm 77:4; Hymn 148:4)

Their thankful children:
Barb & Max Hoogstra — Red Deer, Alta.
Ena Smids — Sarnia, Ont.
Alice & Jake Arends — Strathroy, Ont.
Hilda & Stan Smids — Wyoming, Ont.
Clara & John Beishuizen — Sarnia, Ont.
26 grandchildren and 60 great-grandchildren.
Holland Christian Homes, Covenant Tower, #504, 7900 McLaughlin Rd. S., Brampton, ON L6V 3N2

Obituaries

"I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord which made heaven and earth." (Ps. 121:1,2)
On Sat., Oct. 3, 1987, very suddenly and unexpectedly, our heavenly Father called home,

JELLE MULDER

at the age of 58.
Beloved husband of:
Anne Mulder (nee de Roos)
Dear father of:
Joyce & John Stigter — Red Deer, Alta.
Bev Mulder — Port Perry, Ont.
Loving grandfather of:
Matthew Mulder — Port Perry, Ont.
The memorial service took place on Oct. 6, 1987, at 2 p.m., in the Hope Chr. Ref. Church of Port Perry. Rev. B. Van Eyk officiating.
Home address: Box 213, Port Perry, ON L0B 1N0

In zijn Heer en Heiland ontslapen, onze broeder, zwager en oom,

DOUWE WOUDSTRA

Fam. G. Plantinga — Hamilton
Jan Plantinga en kinderen — Hamilton
Jacob Plantinga en kinderen — Holland

Anniversaries

Beetgum, Fr. Lethbridge, Alta.
1947 October 16 1987

"Unless the Lord builds the house, its builders labour in vain." (Ps. 127:1)
We would like to congratulate our Mom and Dad for 40 years of marriage.

RIENTS and TRIJNTJE TERPSTRA
(nee Dykstra)

Jack & Mel; Ken — Didsbury, Alta.
Andy & Wanda; Jason, Dale, Jennifer, Dena — Lethbridge, Alta.
Gerben & Gardien; Jessie, Morgan — Raymond, Alta.
Jane — Toronto, Ont.
Ken & Linda; Christopher, Christina — Watros, Sask.
Clarence — Winnipeg, MB
Clara & Ruby Weber; Shena, Krystal — Kelowna, B.C.
Gerry — Calgary, Alta.
We pray for God's blessing in the future years together.
Home address: Lethbridge, Alta.

Obituaries

Text: John 14:1-4.
It pleased God to take into his glory our beloved husband, father, grandfather and great-grandfather,

FOLKERT VISSER

on Wednesday, Sept. 16, 1987, at the age of 77 years.
Beloved husband of Jeltje Visser-van der Veen.
Father of:
Martin Visser — Chatham
Pat (Mrs. Bart van Sligtenhorst) — Tara
Klaas Visser — Guelph
Sylvia (Mrs. Wayne Downs) — Edmonton, Alta.
Dick Visser — Galt
George Visser — Cambridge
Shirley Ann Visser — Edmonton, Alta.
14 grandchildren; one great-grandson.
The funeral took place from the First Chr. Ref. Church in Owen Sound on Friday, Sept. 18, 1987. Rev. John Hielkema officiating.
Home address: 2090 - 9th Ave. East, Apt. 6, Owen Sound, ON N4K 3H2

Miscellaneous

Durham Region Right to Life Association has audio and video materials as well as speakers available for students, teachers, clubs and churches, etc. For info. (416) 668-7911.

Accommodation

Room for rent in 3-bedroom townhouse in Toronto, located on Broadview, between Gerard and Dundas. Shared kitchen and bathroom facilities. $320 monthly plus shared utilities. Contact Barb Stevens at (416) 461-1374 or at ICS 979-2331.

Voor een geslaagde vacantie in Holland! In de Achterhoek, het gehele jaar door, vacantie-bungalow te huur, met douche en verwarming. Voor inlichtingen belt u: B. Pennings, R.R.#3, Carrying Place, ON K0K 1L0; (613) 392-5981 of schrijf: G. Janssen, Kasselderstr. 12 7065 BW Sinderen (Gelderland) The Netherlands Tel 3108354406

Teachers

BARRIE, ONT.: Timothy Chr. School, Barrie, expects to have the following openings: 1. Dec. - Mar., **Grade 8 principal's relief** (40% time); 2. Feb. - June, **Grade 3 & 4** full-time. Send resumes to Mr. H.K. Bergsma, Principal, 49 Ferris Lane, Barrie, ON L4M 2Y1; tel.: (705) 726-6621.

BRANTFORD: Due to maternity leave we are looking for a **Kindergarten** teacher for **Brantford Chr. School,** from Jan. 4, 1988, until the end of the school year. This is a part-time position, 3 days per week (Mon., Wed., Fri.) and also a possible 2 mornings remedial. Submit resume to: Mr. C. Vanderveen, Principal, c/o the school at 7 Calvin St., Brantford, ON N3S 3E4; telephone: (519) 752-0433.

For Rent

A modern adult apartment for rent in Welland, 2 bedrooms, electric heat, washer and dryer in building, all utilities included — $460 a month. Available Nov. 1, 1987. Phone (416) 562-4392.

Florida-Gulf of Mexico: 2-bedroom condo, ideal family place in Indian Rocks, very private, heated pool, across road from beach. Available until Jan. 23, 1988. Rent rates US $350-500 per week. Phone Toronto: 226-1137 or 785-0794.

Florida, near Orlando: furnished, two-bedroom, mobile home, with large kitchen, livingroom and sun porch; all utilities included. $200 U.S. per week for one couple; $250 U.S. per week for two couples. Phone: (416) 450-3988.

Calvinist Contact keeping the community informed.

Teachers

LINDSAY, Ont.: A **primary/junior teacher** needed for a growing Christian elementary school. Position Jan. - June with growth possibilities. Applicants should have an Ontario teacher certificate and be prepared to work in a trans-denominational school with new building under way. Apply to: **Heritage Christian School,** Gerald Brock, Principal, 130 Colborne St. W., Lindsay, ON K9V 3T5. Phone: (705) 324-8363.

Providing Christian education for over 530 of God's children in the heart of the beautiful Fraser Valley,

the Abbotsford Christian School

invites applications from teachers, certifiable in British Columbia, for the following openings for January 1, 1988:

Music/Choral — Music curriculum 1 to 6
Intermediate and high school choral programs
(at present this is an 80% position 4 days a week).

Business Education — Commerce and accounting Grades 10 to 12 (at present this is a 40% position).

Send application, resume and references to:

Henry Contant, Principal
Abbotsford Chr. Elementary
Box 175, Abbotsford, B.C. V2S 4N8
(604) 859-5167

or

Dwight Moodie, Principal
Abbotsford Chr. Secondary
Box 157, Abbotsford, B.C. V2S 4N8
(604) 859-5528

Tenders

Tenders

Invitation to Tender

with respect to:

Addition and alterations to the Mount Hamilton Christian Reformed Church.

Tender documents may be obtained at the office of the architect upon payment of refundable deposit of $50 for each contract. Sealed tenders will be received until 2 p.m., Nov. 2, 1987.
To be considered, the tender must be in accordance with the specifications included in the tender documents accompanied with a Bid Bond and Agreement to Bond.

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The lowest or any tender not necessarily accepted.

Classifieds

Help Wanted

Christian Labour Association of Canada

We have an opening for a person to be trained for the position of

STAFF REPRESENTATIVE

The successful applicant will be working in south/western Ontario from the union's Chatham regional office.

Among the basic qualifications we are looking for are the ability to communicate effectively and an interest in representing and dealing with people.

Starting date for this position is somewhat flexible, subject to availability of the successful applicant.

Applications in writing, together with a resume, should be addressed before **November 25, 1987,** to:

Executive Secretary
Christian Labour Association of Canada
821 Albion Rd., Rexdale, ON M9V 1A3
Phone: (416) 744-2340

The Ontario Christian School Teachers' Association (OCSTA)

invites applications for the position of

EXECUTIVE DIRECTOR

In co-operation with the OCSTA Board of Directors the Executive Director will:

- manage the daily business needs of the 650 association members
- develop and supervise professional growth opportunities for the OCSTA membership
- initiate discussions and provide opportunities for planning and implementing matters relevant to the future direction of the Christian school movement in Ontario and other provinces served by OCSTA
- serve as liaison for the OCSTA membership to CSI, the OACSS, the OCSAA, the Ministry of Education and related organizations.

The applicant should be a professional educator certified and qualified to teach in and/or administer Christian schools in Ontario. Preferential consideration will be given to applicants with advanced degrees and/or a demonstrated ability to be involved in Christian education in Ontario. The position is full-time commencing August 1, 1988. Salary and benefits commensurate with education and experience. Applications will be accepted until November 30, 1987.

Direct your application or inquiries to:
"Search Committee, OCSTA"
c/o Hank Hultink
547 West Fifth St., Hamilton, ON L9C 3P7
Phone: 1-416-388-2645

FACULTY OPENINGS
CALVIN COLLEGE

The college is seeking applications for possible openings beginning September, 1988, in the following departments:

Biology	**Music**
Chemistry	**Nursing**
Communication Arts and Sciences	**Philosophy**
Economics and Business	**Physical Education**
Education	**Physics**
English	**Psychology**
Engineering	**Religion and Theology**
French	**Spanish**
History	**Science Education**
Mathematics/Computer Science	

Some departments have tenure track positions and some have temporary positions to replace people on leaves.

Inquiries regarding possible future positions in any department are always welcome. Applications from North American minorities in any discipline are strongly encouraged. Calvin College seeks faculty members who affirm the Christian faith as expressed by the Reformed creeds and have academic and personal qualifications for teaching and scholarship. Interested persons or persons who wish to make nominations should correspond with the chairman of the respective department at:

Calvin College
3201 Burton St. SE
Grand Rapids, Michigan USA 49506

CALVIN COLLEGE IS AN EQUAL OPPORTUNITY EMPLOYER.

Looking for employment?
Why not check our classifieds.

Help Wanted

Employment opportunity at the Institute for Christian Studies: **Secretary/receptionist.** Duties include answering phone, typing, word processing and working with ICS publications. Typing skills a must. Send resume to: ICS, 229 College St., Toronto, ON M5T 1R4 or phone Sarita at (416) 979-2331.

Single mother of 2 small children seeks live-in childcare to enable her to work 12 hour days and nights. Also, works every other weekend. Call (519) 245-2437.

Lady in her sixties requires live-in **housekeeper** and light nursing care. Call (519) 647-3771.

Class "A" auto mechanic required for busy 3-bay repair shop on Hamilton mountain. Late model tune-up experience a must. Call Bill Verboon at (416) 385-0341.

Help Wanted

Chr. Day Care Centre requires an **ECE teacher.** Apply to: Bayfair Day Care, Box 37, Pickering, ON L1V 2R2 or call (416) 839-1842.

Miscellaneous

As a way of extending our congratulations, C.C. will publish anniversary pictures **free of charge** for those couples celebrating 50 years or more together.

All other pictures are subject to a charge of $7.50 (Canadian).

Personals

Single Men and Women

If you are over 21 years of age and would like to find a partner in Christian Marriage, write to: Christian Marriage Contact Service, P.O. Box 1127, Station B, Burlington, ON Canada L7P 3S9. Please enclose $2.00 for a complete information package explaining our services.
Established in 1967.

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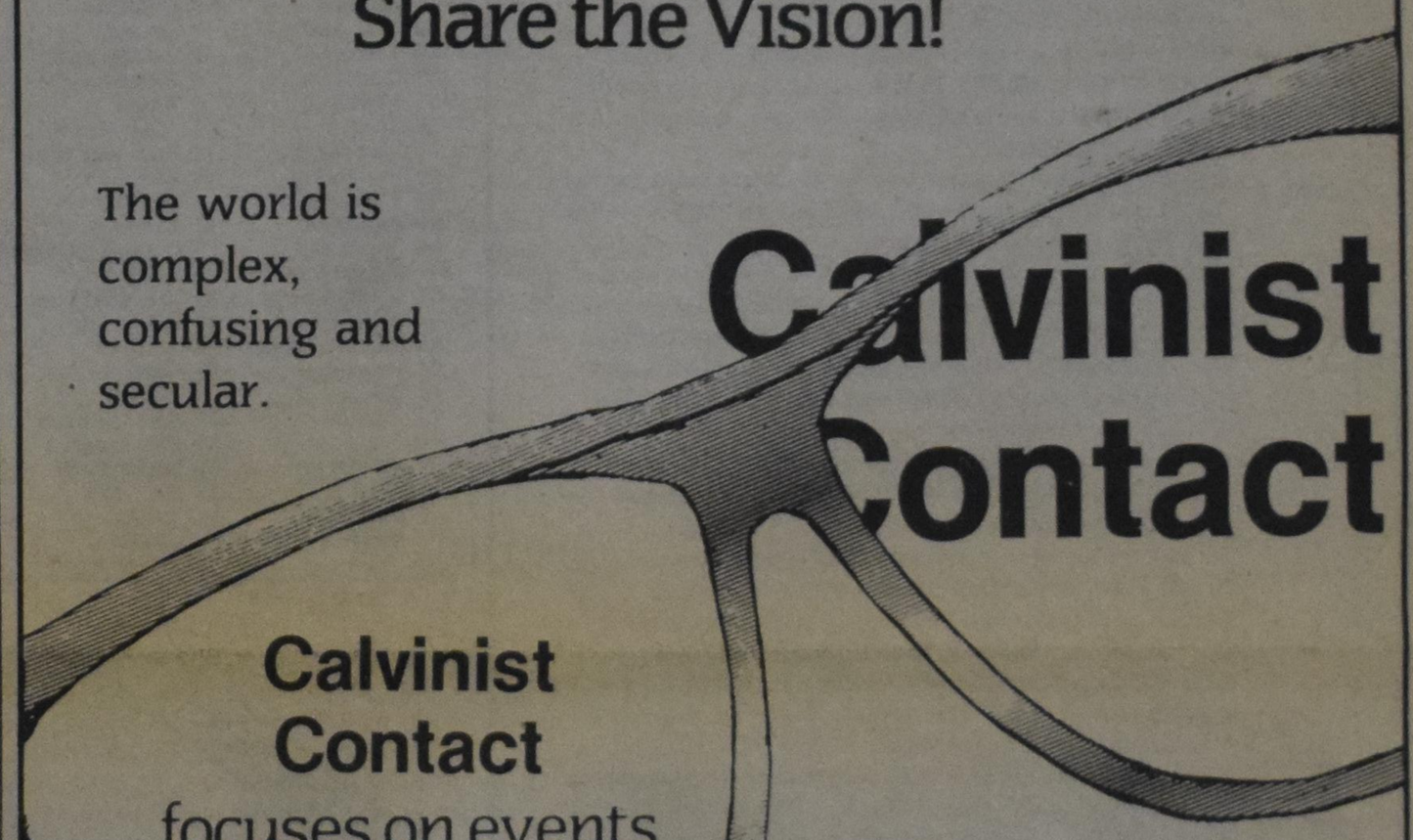
Share the Vision!

The world is complex, confusing and secular.



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focuses on events in the light of God's Word.

If you agree with our focus ...

Supply us with the names and addresses of up to six persons you believe would benefit from receiving a four-week free subscription to **Calvinist Contact** at no obligation.

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Postal Code

6 _____
Name (Please print)
_____
Address
_____
Postal Code

May we tell them you suggested their names? ☐ Yes ☐ No _____
Please print your name

Send to "Share the Vision," Calvinist Contact, 99 Niagara St., St. Catharines, Ontario L2R 4L3

Events

Calendar of Events

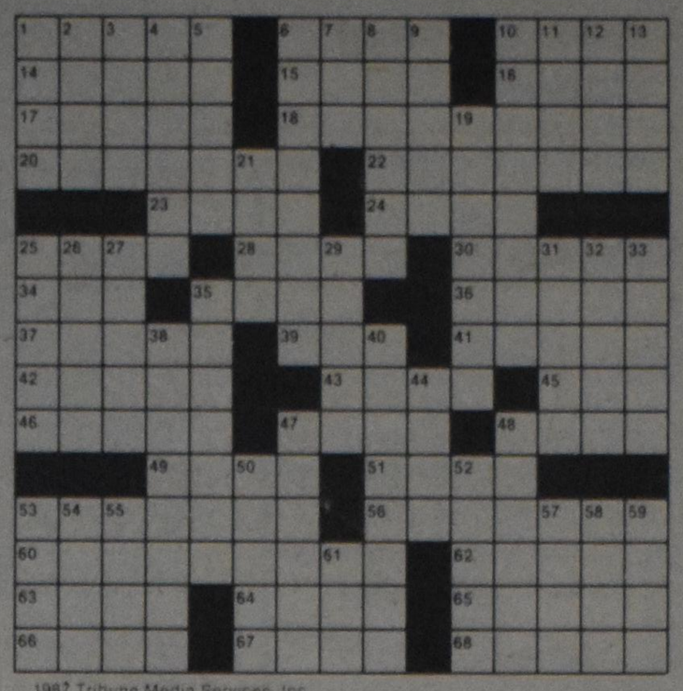
Oct. 21-Nov. 11	Educational seminars on "anger" to be held Oct. 21, 28, Nov. 4, 11, led by Jan Anne Murray at Christian Counselling Services, **Toronto,** Ont. Sessions are from 7:30 till 9 p.m. Tuition $95.00 For info. call (416) 489-3350.
Oct. 23	Adoramus Maranatha Choir from Hamilton & York in concert in **Barrie,** Ont. Watch for announcements.
Oct. 23	The King's College Annual Membership Meeting at 8 p.m. at the college, **Edmonton,** Alta. Speaker: Rev. Bastiaan Nederlof.
Oct. 24	Adoramus Maranatha Choir from Hamilton & York in concert in **Orangeville,** Ont. Watch for announcements.
Oct. 24	Netherlands Bazaar from 10 a.m. to 10 p.m. in Thornhill Community Centre, 7755 Bayview Ave., **Toronto,** Ont.
Oct. 24	1987 Holy Spirit Conference at Redeemer College, **Ancaster,** Ont. For info. contact Christian Communications Centre, P.O. Box 216, Station R, Toronto, ON M4G 3Z9 or phone (416) 890-3222.
Oct. 24	Reunion Voormalig Bataljon Friesland, **Vliegbasis Leeuwarden,** The Netherlands. For info. contact Jan De Vries, 2 White St., Apt. 315, **St. Catharines,** ON L2N 1Z2, or phone (416) 935-8266.
Oct. 24	Fundraising dinner at 6:30 p.m. at **Smithville** District Chr. High School featuring "The Ambassadors." Help support SDCH and order your tickets at $17.50 from the school before Oct. 14
Oct. 24	25th anniversary celebration evening of Oshawa's Immanuel Christian School at 7 p.m. at Henry Street High School, **Whitby,** Ont. Oct. 25: Service of Praise with Rev. Henry De Bolster delivering keynote; Oct. 26: Grandparents' Day; Oct. 28: open house. For info. call Shirley Verkuyl (416) 725-8812 or Wilma den Boer (416) 985-8278.
Oct. 28	RCBPA Hamilton chapter breakfast meeting at Redeemer College at 7 a.m. Speaker: Herman Faber. Topic: Passing the Torch — Your Business and Succession Laws. For reservations call (416) 524-1203.
Oct. 31	RCBPA Chatham Chapter breakfast meeting in Saxony Motel Restaurant at 7:30 a.m. Speaker: Bill Smouter. For reservations call: (519) 352-9555 or 352-0450.
Nov. 3	Choir and organ concert by the O.C.M.A. directed by Leendert Kooij. Special guest organist: Klaas Jan Mulder. At 8 p.m. in Central Presb. Church (Charlton & Caroline), **Hamilton,** Ont.
Nov. 6	Choir and organ concert by Leendert Kooij's O.C.M.A. and organist Klaas Jan Mulder. At 8 p.m. in St. James Cathedral (Church St.), **Toronto,** Ont.
Nov. 7	Choir and organ concert by Leendert Kooij's O.C.M.A. and organist Klaas Jan Mulder. At 8 p.m. in George St. United Church, **Peterborough,** Ont.
Nov. 7	Sarnia Christian School Annual Bazaar and Auction, at 1273 Exmouth St., **Sarnia,** Ont. (afternoon and evening).
Nov. 7	Dedication of the famous REIL tracker-action pipe organ in the auditorium of Redeemer College, **Ancaster,** Ont. The two-manual organ from Heerde, The Netherlands, will be played by virtuoso Johan Teeuwsen, Redeemer's new Assistant Professor of Music. **CANCELLED — ORGAN NOT READY**
Nov. 7	Community Fall Concert with three local choirs, organ, piano, and congregational singing. At 8 p.m. in Providence CRC, **Beamsville,** Ont. Tickets at the door: $4 adults, $3 seniors and students.
Nov. 7	Inauguration of Dr. Wm. Rowe at Knox College, U of T, **Toronto,** Ont. Starts at 3 p.m. Celebration evening for the ICS at 7 p.m. at TDCH, **Woodbridge,** Ont. with speaker Rev. Jacob Eppinga of "Cabbages & Kings" and dinner.
Nov. 7	Children's Fashion Show and Giant Bazaar and Auction of John Calvin Christian School at First CRC, 287 Water Street, **Guelph,** Ont. All the fun starts at 2 p.m. Everyone welcome!
Nov. 8	Annual Hymn Sing at 8:15 p.m. in Covenant CRC, **St. Catharines,** Ont. with organist Andre Knevel and the Covenant Brass Band.
Nov. 13	CCEF 12th Anniversary Rally at John Knox Christian School, **Brampton,** Ont. Co-sponsored by TDCH (in conjunction with its 25th anniversary) and area-Christian schools. Feature speaker: Rev. John D. Hellinga.
Nov. 14	Back to God Hour Rally at 7:30 p.m. in Redeemer College Auditorium, **Ancaster,** Ont. Dr. Joel Nederhood will speak on: "Free to Live."
Nov. 14	Fifth Annual All-Ontario Calvinette & Cadet Conference at Woodland Chr. High School, **Breslau,** Ont. For info. call Audrey Boersma (519) 237-3436.
Nov. 20	Informal evening with Back to God Hour's Rev. Bassam Madany at 8 p.m. in Maranatha CRC, **Cambridge,** Ont. Opportunity for discussion.
Nov. 21	Back to God Hour Rally at 8 p.m. in St. George's Anglican Church, **Guelph,** Ont. Speaker: Rev. Bassam Madany. Music: Leendert Kooij's O.C.M.A. with Andre Knevel at the organ.
Nov. 21	Arts & Crafts Festival at TDCH, **Woodbridge,** Ont.
Nov. 28	Organ Concert at Mountainview CRC, **Grimsby,** Ont. at 8 p.m. featuring organist Andre Knevel and Heather Kikkert, soprano. Free will offering.
Dec. 3	CCEF 12th Anniversary Rally in First Chr. Ref. Church, **Sarnia,** Ont. Co-sponsored by Sarnia Chr. School (in conjunction with its 30th anniversary) and other area-Christian schools. Feature speaker: Rev. John D. Hellinga.
Dec. 12	A Christmas organ and choir concert with special guest organist Andre Knevel in Centre United Church, 482 Dundas St., **London,** Ont., at 7:30 p.m.
Dec. 19	Christmas concert at 8 p.m. in Trinity United Church (Church & Division), **Bowmanville,** Ont., by Leendert Kooij's O.C.M.A. with Andre Knevel at the organ.
Dec. 23	Christmas concert at 8 p.m. in the Willowdale United Church (Kenneth Ave.), **Willowdale,** Ont., by Leendert Kooij's O.C.M.A. with Andre Knevel at the organ.

Advertising deadlines

Dated	Mailed	Two column ad deadline	Classified deadline
Fri.Oct.30	Tues.Oct.27	Wed.Oct.21-8:30a.m.	Thurs.Oct.22-8:30a.m.
Fri.Nov.6	Tues.Nov.3	Wed.Oct.28-8:30a.m.	Thurs.Oct.29-8:30a.m.
Fri.Nov.13	Tues.Nov.10	Wed.Nov.4-8:30a.m.	Thurs.Nov.5-8:30a.m.

Weekly Crossword

by Robert O. Wilson



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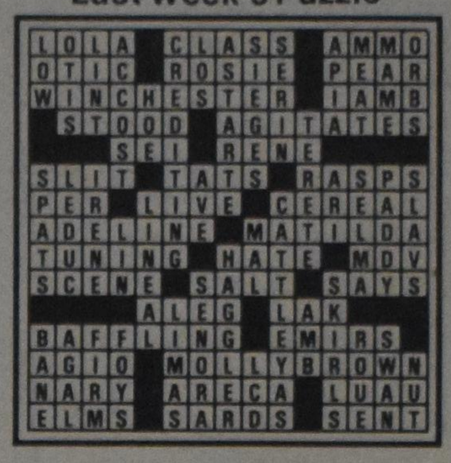
ACROSS
1 Beard parts
6 Gr. portico
10 Hairdo for short
14 Long-legged bird
15 A-one
16 Wild ox
17 Climbing plant
18 "— keep falling ..."
20 Helena's state
22 Heckles
23 NC school
24 Shamrock land
25 Dressed
28 Old
30 Verb form
34 Move rapidly
35 Noah's eldest son
36 Presses
37 Upright
39 Disburden
41 Anglo-Saxon laborers
42 Frighten
43 Manipulates fraudulently
45 So-so grade
46 Small group
47 Author Sholom
48 Sea bird
49 Too bad!
51 Goodbye
53 Experts
56 Sports competitor
60 Incidental
62 Extreme
63 Sandarac
64 Japanese receptacle
65 Measuring device
66 Muscle health
67 Headliner
68 Donkey sounds

DOWN
1 Tiller
2 Exchange medium
3 Middle East country
4 Leased
5 Purloin
6 Unknown person
7 "— Skylark"
8 Expressed a belief
9 "Lou Grant"
10 Pals out West
11 Chemical compound
12 Lasso
13 Church service
19 Gods
21 Ark designer
25 Wave top
26 Stagger
27 Lend — (listen)
29 Arab princes
31 The present
32 Snide look
33 Ger. city
35 Pittsburgh player
38 Animal
40 Autocrat
44 Ind. mountain pass
47 Yield
48 More lanky
50 Architectural ridge
52 Pollex
53 Castle feature
54 Height: pref.
55 Read quickly
57 Miss Kett
58 Canasta card
59 Corn units
61 Gun gp.

Last Week's Puzzle



COMING SOON

Scheduled for release during the fall of '87

Tini Van Ameyde's

ONDERWEG ... RICHTING EDEN

a collection of about 80 poems (in Dutch) written between 1954 and 1987 from a Christian immigrant's perspective. Tini Van Ameyde, author and poet, has written many contributions for *Calvinist Contact* and other Christian journals. She lives in Edmonton, Alberta.

For information, write:

Calvinist Contact Publishing Ltd.
4 - 261 Martindale Rd.
St. Catharines, ON L2R 6P9

When School Meets Government: A Christian Response

A conference to explore how Christian school supporters can deal with Ontario's changing educational landscape.

Speakers and Topics:

Dr. Paul Marshall, Institute for Christian Studies. "A Christian view of the State, and Implications for Its Role in Education."

Mr. Gerald Ensing, Assistant Inspector of Independent Schools, British Columbia., "Making Principles Work in School-Government Relations."

Mr. Bryan Finlay, of Weir and Foulds, Barristers and Solicitors, Toronto. "This is the Law: The Legal Framework and Legal Prospects of Independent Schools in Ontario."

Issue Workshops:

An opportunity to deal with principles and policies in several areas relevant to school-government relations: (i) Curriculum goals, (ii) administrative structures, (iii) teach certification, (iv) employment practices, (v) evaluation, (vi) admissions.

November 2 and 3, 1987
Five Oaks Centre, Paris, Ontario

For more information, contact:
Institute for Christian Studies
229 College St., Toronto, ON M5T 1R4

Increased poaching penalties

Marcus Van Steen

(Canadian Scene) — Canada has increased the penalties it imposes on the poachers and smugglers of trophy game and endangered species. Under amendments to the National Parks Act, those found guilty of such offences would be liable to fines of $150,000 and six-month jail sentences. These are among the most severe poaching penalties in the world, but wild-life officials say they are necessary.

For example, with falcons on the "endangered" list of the World Wildlife Fund, international poachers have been active in Canada, trapping falcons illegally and selling them to fanciers in Europe and the Middle East for $100,000 each. If caught, the most the poacher is now called upon to pay is a fine of $500. The same maximum penalty faces the poacher who smuggles a big-horn sheep head to a wealthy American collector who will pay at least $50,000 for such a trophy.

Other moves are planned to protect species that are on the verge of extinction. More wardens will be hired for the national parks, and they will be equipped with infra-red binoculars and other surveillance tools. Efforts will be made to control urban sprawl at such parks as Jasper and Banff. And recreational snowmobiles are expected to be banned in most national parks. Also, a Parks Heritage Fund will be set up to which Canadians will be able to make tax-deductible donations.

Calvinist Contact will continue to publish during the current postal disruption.

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Church news

Christian Reformed Church

Accepted
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Address change
Rev. James W. Van Weelden, 1-84 Livingston Ave., Grimsby, ON L3M 1L5; 416-945-8241

Did you know that you can publish a brief announcement of upcoming events **FREE** in C.C.'s calendar? Send your information to: Calendar of Events, Calvinist Contact, 261 Martindale Rd., Unit 4, St. Catharines, ON L2R 6P9.

Calvinist Contact reserves the right to edit all events items and/or refuse their publication. Items are published as space permits.

Fifth Annual Senior Citizens Day

at

Redeemer College

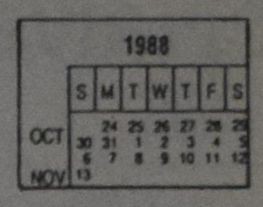
Thursday, October 29th
Registration 10:00 a.m.

Lunch will be served at $6.50 per person

If you would like to join us, please register by calling the college at (416) 648-2131

Join us for a day of worship, fellowship and fun!

Enter the CRWRC World Hunger Giving Calendar Contest!



1. Youth ages 5-18 are invited to enter individually or as a class.
2. Entries will be judged in three age groups: 5-8, 9-12, 13-18.
3. Each group-winner will receive $21.
4. The World Hunger Giving Calendar covers three weeks (21 days) leading up to and including World Hunger Week of 1988, Nov. 7-13.
5. On a sheet of paper write a hunger-related giving idea for **each day** from Oct. 24 through Nov. 13, 1988. For example: Children can't learn well if they're always hungry. Give 3¢ for each food you ate for breakfast today.
6. Send your 21 ideas with your name, age, and address by Nov. 30, 1987, to CRWRC, 3475 Mainway, Burlington, ON L7M 1A9.

Winners will be notified by Jan. 29, 1988. All ideas may be used by the Christian Reformed World Relief Committee in its World Hunger Program for the poor of 25 countries.

An ad in Calvinist Contact gets results! See page 14 for deadlines and rates.

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NOVEMBER 7, 1987

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7:30 PM — Dinner
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Dutch

'n Halve bos gladiolen

Berta Hosmar

Mijn oom en tante woonden in een eeuwenoud Overijsels stadje, waar ze een bakkerij en kruidenierswinkel hadden. Als kind was het voor ons een feest daar te logeren. Het leven was goed wanneer je 's morgens wakker werd op het zolderkamertje van het oude huis en de heerlijke geur van versgebakken brood je neus streelde. Je draaide je nog even om totdat het geratel van paard en wagen over de nauwe klinkerstraatjes je naar het venster riep. De melkboer was al druk bezig aan de voordeuren te kloppen, en het carillion van de Grote Kerk op het marktpleintje vertelde je op speelse wijze dat Hollands vlag onze glorie was.

De dagen waren te kort. We mochten rondneuzen in de winkel met zijn klingelbel, en zijn kleurrijke variatie van stopflessen met snoepgoed. We keken ons de ogen uit wanneer we zagen hoe handig oom de versgebakken broden met een lange stok, voorzien van een brede plank aan het eind, uit de oven wipte.

Maar wat het verblijf bij onze familie ook erg aantrekkelijk maakte was de bijna zwijgende aanwezigheid van "ome Gait."

"Ome Gait," zoals we hem moesten noemen van tante, ook al was hij geen familie van ons, was een veel oudere, ongetrouwde broer van oom, die bij hen inwoonde. Hij was zeker wel even over de vijftig, en dus stokoud in onze ogen. Ome Gait was nu niet bepaald erg bij de pinken, maar dat viel ons niet op. We waren erg op hem gesteld, omdat hij zich veel met ons bemoeide: Dat hij nooit meer dan een paar woorden tegelijk zei vonden we gemakkelijk; zodoende konden wij praten zoveel we wilden. Ome Gait had een paar opzienbarende gewoonten. Zo pruimde hij nog steeds tabak, en gefascineerd keken we toe hoe handig hij een bruine straal vocht zonder te morsen met een boog in het daarvoor bestemde bakje spuugde. Dit spuugbakje stond achter het huis op het binnenplaatsje, want tante was heel goed voor haar zwager, maar ze weigerde beslist "dat gesmeer" binnenshuis te hebben. Ook zagen we ome Gait nooit zonder zijn pet, grijs voor door de week, zwart voor de zondag. Zelfs wanneer oom aan tafel de bijbel las of bad, werd ome Gaits pet niet afgezet, maar een paar centimeter naar voren geschoven zodat zijn ogen bedekt waren.

Hij hielp zijn broer niet in de bakkerij, maar bezorgde de broden en kruidenierswaren bij de klanten op zijn bestelfiets, en zodoende kende bijna het hele stadje hem. Wat hem ook zo aantrekkelijk voor ons maakte waren ome Gaits hobbies, waar hij ons royaal van liet meegenieten.

"Kom mee," wenkte hij ons onmiddelijk na onze komst, en we volgden hem naar het schuurtje op de binnenplaats. Naast het fietsenhok stonden ome Gaits trots en glorie: een paar ruime konijnenhokken. Zwijgend opende hij een deurtje, en even later duwde hij ons een dik konijn, bungelend aan het nekvel, onder de neus. We mochten het even dragen en streelden haar zachte, witte huid en bewonderden de rode ogen en het beweeglijke snuitje. Nog mooier waren de jonge konijntjes die rond mochten huppelen in een met gaas bespannen kooitje.

"Wat doet u met de moeder, krijgt ze weer babies?" vroegen we.

"In de pot, met Karst," was het afdoende antwoord, en vol medelijden keken we naar het slachtoffer.

Na het konijnenbezoek nam ome Gait ons mee naar de zuidzijde van ooms huis. De muur was hier altijd warm, vanwege de bakkerij, vandaar ook dat de wijnstok die ome Gait daar had geplant, het zo best deed. Voorzichtig knipte hij wat vroege druiventrossen voor ons af, en eerbiedig genoten we ervan, want druiven waren alleen voor zieke mensen. Voordat we weer naar huis gingen, had ome Gait nog een verrassing voor ons. "Kom mee," wenkte hij ons weer, en op de fiets volgden we hem door de kronkelende straatjes, tot we ons ineens buiten het stadje bevonden. Hier lag ome Gaits volkstuintje, waar hij 's zomers bijna elke avond in werkte.

Wie zou hebben gedacht dat in ome Gaits langzame en wat troebele geest zo'n liefde voor kleuren sluimerde? De tuin was een paradijsje, en de groenten waren omringd door een menigte van geurende en kleurrijke bloemen. De gladiolen waren het feestelijkst en met een scherp mesje creëerde ome Gait een vorstelijk bouquet. "Voor je thuus," bromde hij, en ook al kwamen we later in de zomer nog eens terug, nooit gingen we naar huis zonder deze bloemenhulde.

Of oom en tante het af en toe wel eens minder prettig vonden ome Gait altijd om zich heen te hebben is ons niet bekend, want er heerste altijd een goede sfeer in hun huis. Daarom begrepen we niet hoe het kwam dat een volgend jaar de harmonie plotseling verstoord leek. We merkten het al gauw.

Het dienstmeisje Jansje, niet bepaald aantrekkelijk met haar wat grove gezicht en volslank figuur, die al jaren bij tante werkte en al naar de vijfendertig liep, had ons het vorig jaar vol trots een gladde gouden ring laten zien.

"Volgend jaar gaan we trouw'n, 'k had het nooit 'edacht,' 'k bin te lillijk," vertelde ze ons triomfantelijk, waarop ze jubelend uitbarste in een lied op de wijs van een bekend gezang:

"'k Ben verloofd en daarom
draag ik
Aan mijn linkerhand een
ring."

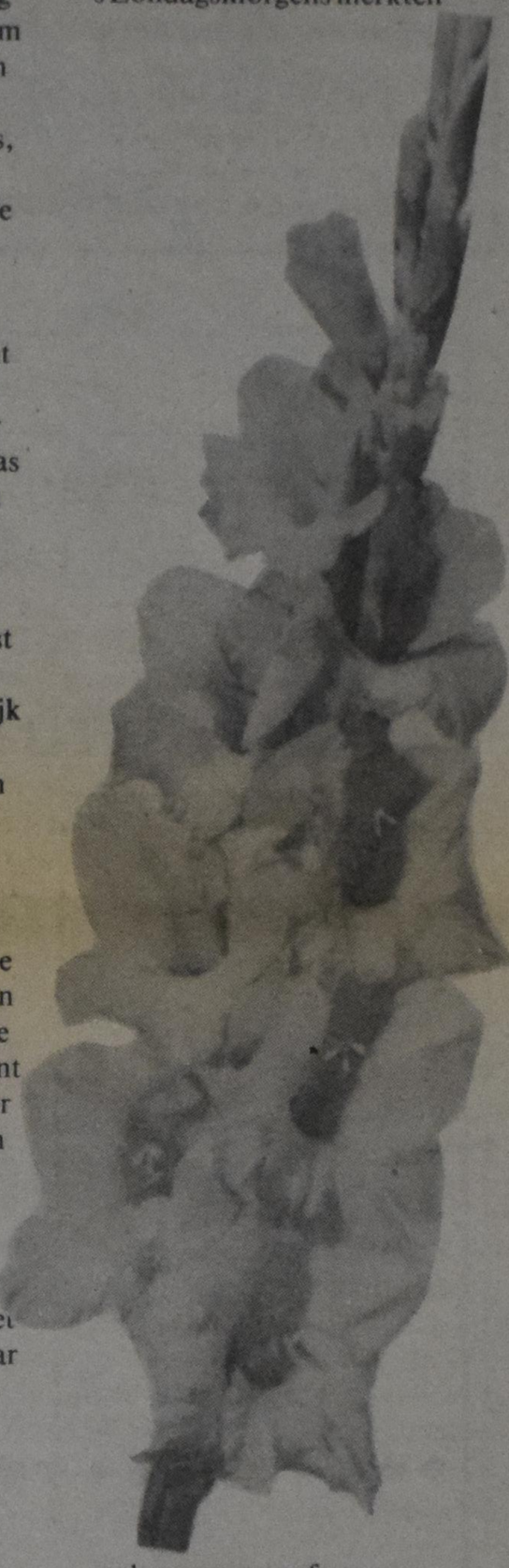
Jansje zong altijd de ganse dag, maar dit jaar was ze nog steeds niet getrouwd, en ze was aanmerkelijk stiller.

We ontdekten dat ze geen ring meer droeg en graag nam ze ons in vertrouwen.

"'k Heb het uut emaakt, ik ben nu artikel 31, dat is bezwaard, en Gijs wou niet mee," vertelde ze ons en ze had iets berustends over zich, maar ook iets dat haast triomfantelijk leek.

"Ome Gait is ook bezwaard, je oom en tante zijn er niks blij om," vertelde ze nog vlug. "Waarom ben je artikel 31?" vroegen we, want we hadden thuis ook wel over deze kerkstrijd gehoord, maar begrepen er niks van en op onze leeftijd interesseerde het ons ook niks. "Bezwaard zijn is beter, het gaat over de kinderdoop," zei Jansje enigszins duister. "Trouw je nu nooit?" vroegen we ontaktisch, en Jansje haalde haar gevulde schouders op. "Dat moet je voor 't geloof over hebb'n," zei ze berustend.

's Zondagsmorgens merkten



we de gespannen sfeer pas goed. De zon scheen, de kerkklokken beierden en alles ademde vrede en rust, maar Jansje en ome Gait sloten zich niet aan bij de stoet die langzaam naar de Gereformeerde kerk wandelde. Ze verlieten ooms huis tegelijk met ons, maar sloegen meteen een ander straatje in. We merkten dat andere mensen, die we herkenden als leden van oom en tante 's kerk, ons nu tegemoet kwamen, en ook dezelfde straat kozen. Het viel ons op dat iedereen zo ernstig keek, en dat sommige mensen elkaar amper goedemorgen meer wensten. Na kerktijd moesten we er meer van weten.

Tante was een eenvoudige, maar wijze vrouw.

"Het is zo jammer," vertelde ze ons." Begrijpen waar het nu precies om gaat doe ik ook niet. We hadden twee dominees in onze kerk, en de jongere voelde dat hij niet in onze kerk kon blijven met een goed geweten. Hij was het met Professor Schilder eens. Daar kan en mag ik nooit over oordelen; daar zal genoeg verdriet achter zitten. Verschillende mensen zijn met hem meegegaan. Een kerkscheuring is altijd een verdrietig iets. Je krijgt zo gauw hete hoofden en koude harten. Vroegere vrienden praten nu amper met elkaar. Dat zal wel weer over gaan, want dat mag toch niet."

"Waarom is ome Gait bezwaard geworden?" vroegen we. "Dat weet hijzelf niet eens," zei oom bitter "en die stomme Jansje zal nu wel altijd vrijgezel blijven," voegde hij er aan toe, maar een bestraffende blik van tante legde hem het zwijgen op. "Laten we eerlijk zijn," zei onze anders meestal zachtmoedige tante nu vrij scherp, "wij houden meer van de preken van onze oudere dominee, en mogen hem ook liever en als die bezwaard was geworden en het ons uitgelegd had waarom, waren wij waarschijnlijk ook wel met hem meegegaan, want wie zal zeggen wie er nu gelijk heeft!"

Het werd er bij oom en tante anders niet gezelliger op. Ome Gait, toch al nooit spraakzaam, zei nu praktisch niks meer, en liep af en toe wat brommend in zichzelf rond.

"Gunst, nu wil hij het brood ook al niet meer bezorgen bij de mensen van onze kerk," hoorden we tante onthutst zeggen op een morgen, en even later hoorden we boze stemmen in de bakkerij.

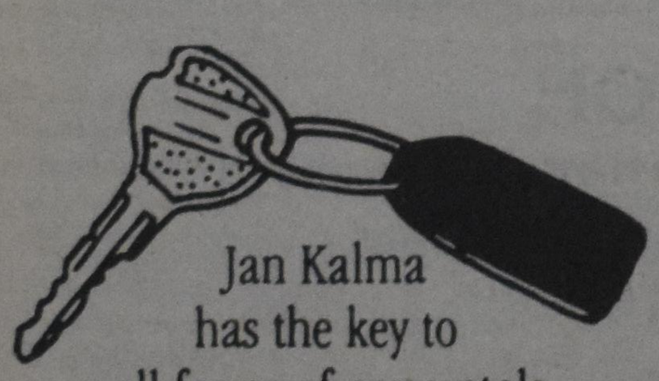
"Ome Gait draait wel weer bij, doe maar heel gewoon tegen hem," raadde tante ons aan. Maar dat was niet zo gemakkelijk, want ome Gait behandelde ons als ketters. We kregen geen druiven meer en moesten alleen naar het konijnenhok. De laatste dag brak aan. Moesten we nu naar huis zonder gladiolen? Maar dat kon toch niet?

"Ome Gait, gaat u nog naar de volkstuin?" vroegen we aarzelend. "We gaan vanmiddag weer naar huis." Ome Gait keek ons aan met zijn wat wazige blik en krabde zich langdurig onder de pet. Vervolgens werkte hij zijn pruimpje van de ene mondhoek naar de andere en spoog nadrukkelijk. Ademloos wachtten we.

Toen sprak ome Gait de langste volzin die we ooit uit zijn mond gehoord hadden. "'n Halve bos dan, ie kunt het ook niet help'n da 'j te dom binnen en der niks van snapp'n," zei hij. En daar konden we het mee doen.

Berta Hosmar woont in Whitby, Ontario.

Want to rent a car while in Holland?



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Persoverzicht

Carl D. Tuyl

De droom van iedere politicus werd waarheid in New Brunswick: een regering zonder oppositie. Richard Hatfield was een profeet in zijn eigen land geworden en dus zonder eer. Liberal Frank McKenna behaalde een absolute meerderheid. Een parlement zonder oppositie is zo iets als een pak zonder knopen of een auto zonder toeter. Er ontbreekt iets aan. Hoe de demokratie in zo'n situatie fungeert is voor mij een raadsel.

★★★★

Monsieur Mulroney heeft het niet zo makkelijk. De regering heeft een wetsontwerp om het postkantoor weer op gang te krijgen. Maar de oppositie vind dat het ontwerp te ver gaat, en heeft tot nu toe de gang van zaken weten te vertragen. Om nog maar niet eens te spreken over de "medicijn-patent-wet" die vast zit in de Eerste Kamer. Nee, Monsieur Mulroney heeft het niet zo makkelijk. Toch ook wel weer een baantje met zekere beloningen. Nu is hij weer voorzitter van de vergadering van het Gemeenebest, en hij heeft voor die gelegenheid zijn plechtige gezicht aangedaan. Er was per slot van rekening een etentje met de koningin en Prins Philip. Voor zoiets kun je nou eenmaal niet je doordeweekse brilletje gebruiken.

★★★★

Op die vergadering in Vancouver spreekt iedereen in hoogst verontwaardigde termen over apartheid in Zuid Afrika. Ook staatshoofden die nou niet bepaald een onschuldig geweten hebben met betrekking tot de demokratie.

★★★★

De ijzeren dame, Mrs. Thatcher, zet iedereen de voet dwars door onomwonden te kennen te geven dat ze tegen verdere boycott-akties zou stemmen. De ijzeren dame is niet alleen meer konservatief dan de Paus, ze weet ook heel goed waar een groot deel van het Engels inkomen vandaan komt. Engels embargo tegen Zuid Afrika zou de Britse staatskas geld kosten en daar is de ijzeren dame op tegen. Er wordt nu gezocht naar een weg om de aan Zuid Afrika grenzende landen minder afhankelijk van hun buurland te maken.

★★★★

Het "free-trade" debat gaat voort als een kinderpokken epidemie in een kleuterschool. Niet alleen Saul is onder de profeten maar iedere persoon met een gehoor van meer dan twee mensen geeft vrijelijk zijn of haar mening te kennen. Vooral John Turner is op het oorlogspad tegen het tarievenverdrag. Het is Amerika te doen om ons water, zo zegt Jan. Dat kan natuurlijk wel waar zijn, maar het is ook een feit dat een hoop Canadezen van mening zijn dat ons water alleen nog maar goed is voor uitvoer naar Amerika. Kommentaar kwam zelfs uit Mexico, waar de regering op geen mogelijke manier haar schulden kan bijbenen. Regeringsbronnen daar echter voelden zich geroepen om het verdragsontwerp af te keuren. Misschien is er ook wel het één en ander in Mexico's ekonomisch beleid dat geen goedkeuring in Canada zou krijgen. De achterbuurten van Mexico City zijn nou niet bepaald een paradijs van welvaart.

★★★★

Bob White van de Canadese Auto Werkers vakbond wil ook wel eens een staking. Een mens in zo'n positie wil wel 's wat nietwaar? De posterijen vakbond krijgt al die publiciteit, en daar wil Bob ook een portie van hebben. Zo de vakbond heeft 22 oktober bepaald als de dag wanneer de staking tegen General Motors zou beginnen. Het wordt in ons land zo langzamerhand makkelijker om te vermelden wie niet in staking zijn, dan het reproduceren van de lijst van stakers. Dominees, organisten van de Christian Reformed Church waren ten tijde van het ter pers gaan nog niet in staking. Alhoewel er gerommel was onder de organisten ....

★★★★

De president van Costa Rica won de Nobel prijs voor de vrede als waardering voor zijn pogingen om vrede te brengen in Centraal Amerika. Nominaties voor de Nobel prijs werden gesloten op 1 februari van dit jaar en Arias' vredesplan voor Centraal Amerika kwam pas in Augustus op de tafel. U ziet maar weer: waar een wil is is een weg.

★★★★

Iran en Iraq gaan door elkaars bevolking op alle mogelijke manieren te vermoorden. Veel van die moorden gebeuren in de naam van Allah. De Iranians vuurden een raket op een school in Baghdad tengevolge waarvan 29 kinderen om het leven kwamen. Godsdienst brengt nog steeds mensen tot razernij.

★★★★

En wie denkt dat Gorbachev net als Frank McKenna geen oppositie heeft is helemaal mis. In een nogal felle toespraak heeft de Russische leider uitgedrukt dat hij korte metten zou maken met de oppositie in Rusland.

★★★★

The Ottawa Citizen rapporteerde uit de gewoonlijk betrouwbare bronnen dat er een diplomatiek verzoek was geweest om Prins Andrew goeverneur-generaal van Canada te maken. Van Canadese officiële zijde werd dit gerucht zo krachtig ontkend dat er wel ergens wat waarheid in gezeten zal hebben.

★★★★

Dankdag werd hier gevierd met de gebruikelijke kerkdienst en diner in de boezem van de familie. Tengevolge van dat diner zijn er verschillende ponden aan mijn omvang toegevoegd. Die moeten er nu weer af, en één van mijn gemeenteleden gaf mij in deze zake een wijze les, die ik hier nu maar aan allen in gelijke omstandigheden doorgeef. "Dominee" zo zei deze wijze man, "het is het spul waar je niet voor bidt dat de omvang doet toenemen." Inderdaad iets om over na te denken.

Carl Tuyl is predikant van de Christian Reformed Church in Kingston, Ontario.

Friesland op kop bij aanstellen van vrouwelijke ambtsdragers

LEEUWARDEN — De hervormde kerken in Friesland hebben de meeste vrouwelijke dominees. Een derde van de 76 predikantes in Nederland werken in deze provincie, veelal in gemeenten kleiner dan 500 zielen. Groningen is op grote afstand tweede met in totaal zes vrouwelijke dominees.

Wat de ouderlinges betreft zijn het Noord-Holland en wederom Friesland die met kop en schouders boven de rest van het land uitsteken, met beide rond 35 procent.

Dat blijkt uit een onderzoek van Elly Steensma Dyk, ouderlinge in het Friese Kollum, die de positie van de vrouw in de kerk over de afgelopen tien jaar heeft bestudeerd. Ze deed dat zoals ze zelf zegt uit pure nieuwsgierigheid, wat werd aangewakkerd doordat ze zelf al tien jaar ouderlinge is en daarnaast zich bezig houdt met de hervormde vrouwendienst. Ze betrok alle hervormde kerken in Nederland in haar studie.

Volgens haar scoort Friesland zo hoog omdat deze provincie vooral uit plattelandsgemeenten bestaat. "Ieder dorp dat zichzelf respecteert heeft een bloeiend verenigingsleven," aldus Elly Steensma. "Om dat draaiend te houden zijn vrouwen nodig. Het reservoir van mannen is in zo'n kleine gemeenschap eerder uitgeput. Bovendien valt een vrouw door haar kwaliteiten gauw op in een dorp. Een andere reden is dat de man het ouderlingschap niet meer zozeer als een status ziet."

Dat Friesland zo bij predikantes in trek is, komt volgens Steensma doordat er veel kleine gemeenten zijn waar vaak een kandidaat beroepen wordt. "Er zijn tegenwoordig veel meer vrouwelijke theologen die een gemeente zoeken dan vroeger.

Bovendien willen ze zelf vaak liever een kleine gemeente omdat ze getrouwd zijn of part time werken."

Overgenomen uit: Trouw.

Vasten?

Ds. Th. Kuiper

Markus 2:18-20 "Kunnen bruiloftsgasten dan vasten, terwijl de bruidegom bij hen is?" (vs. 19)

In de regel trekken wij ons van de vasten weinig of niets aan. De R.K. medechristenen hebben op dat gebied, zoals wij weten, nog wel tradities waar ze zich aan houden.

Hoe zit het nu met dat vasten?

De Farizeeën en ook Johannes de Doper en zijn leerlingen hielden er zich aan. Die hadden dan bepaalde dagen waarop zij vastten.

Waarom Jezus zijn leerlingen niet?

Welnu, de eerste vraag is dan: Waarom werd er gevast? Dat gebeurde met het oog op de te verwachten Messias. Ze moesten die matig en met innerlijke vroomheid tegemoet treden.

Daar sluit Jezus in zijn onderwijs bij aan. Hij geeft eigenlijk te kennen, dat de Messias er al is en vergelijkt het met de komst van de bruidegom naar de trouwzaal.

Natuurlijk, dan kun je niet meer vasten, maar dan is het tijd om feest te vieren. Het begin van zijn optreden is een bruiloft met overvloed van wijn en zijn vertrek van deze aarde is de overgang naar het feest van het koninkrijk Gods (instelling van het avondmaal).

Maar dan verder? Dan zegt Hij: Als de bruidegom weggenomen is, dan zullen zij vasten. Zolang Hij echter bij hen is, is er geen reden toe.

Wat moeten we daarvan denken? Hoe moet onze houding zijn in dezen?

Zoals gezegd, wij trekken ons er zeer weinig van aan of we nu vasten of niet. Maar de Bruidegom is wel "weggenomen." Jezus is er niet meer. Althans niet op deze aarde. Er is reden om te vasten met het oog op zijn terugkomst.

Eigenlijk wil dat zeggen: Ons leven dient in overeenstemming te zijn met het verwachten van zijn terugkomst. We zullen sober en eenvoudig dienen te leven en niet "in brasserijen en dronkenschap." De innerlijke hoop moet het hart vervullen die zich richt op de toekomst en niet uitsluitend op de aarde van nu.

Een dergelijk vasten hoeft niet aan de grote klok, maar men dient gewoon te doen en te leven. Daarin kunnen onthoudingen zinvol zijn.

Jezus wil het feest van de Bruidegom met de bruid graag voortzetten, maar zover is het nog niet. Eerst is er nog het vasten. Maar doe het met een blij gezicht. Op weg naar het feest van bruid en Bruidegom is ook al een feest.

Overgenomen uit: de Friese Kerkbode.

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Books/Meditation

Robert VanderVennen, book review editor

Friends of God

Wayne Brouwer

Qualifications for ministry

"Therefore, it is necessary to choose one of the men who have been with us the whole time the Lord Jesus went in and out among us, beginning from John's baptism to the time when Jesus was taken up from us. For one of these must become a witness with us of his resurrection." **(Acts 1:21,22)**

The scandals and sometimes strange publicity stunts among well-known preachers of the gospel during the past year have encouraged the re-examination of the qualifications for ministry. Though most pastors of community congregations don't labour under the popularity pressures of the "tele-evangelists," there are some unwritten rules for success in ministry.

A cookbook pulled together by a church community of hearty eaters includes several pages of down-home wit and wisdom. According to this authority, "The preacher" is in a no-win situation:

If he is young, he lacks experience; if his hair is grey he is too old.
If he has five or six children he has too many; if he has none, he is not setting a good example.
If his wife sings in the choir, she is forward; if she does not, she is not interested in his work, and is probably backslidden.
If he speaks from notes, he has canned sermons and is a bore; if extemporaneously, he is not deep enough.
If he suggests improvements of the church, he is a dictator; if he makes no suggestions, he is merely a figure-head.
If he makes use of illustrations, he does not give enough Bible; if not, what he is teaching is not clearly understood.
If he fails to please somebody, he is hurting the church; if he tries to please everybody, he is a fool.
If he preaches the truth, he is insulting and meddling; if he does not preach it, he is a hypocrite.
If he preaches an hour, he is tiresome, if only 20 minutes he is lazy.

He must have:
the wisdom of the owl
the courage of the eagle
the enterprise of the jay
the disposition of the dove,
and eat on what keeps a canary.

He must be an economist, a politician, fund-raiser, marital advisor, father confessor, taxi driver, disciplinarian, preacher and pastor.
He must visit all the sick, and everybody else, teach a Sunday school class, direct the Young People, and deliver sermons that are fit for publication.

Sound like your minister?

Peter's list of qualifications in Acts 1 was a bit shorter. It actually had only three items: the missionary/pastor/church leader must personally know Jesus, must have a long-term commitment to Jesus' ministries and goals and must be a witness to the resurrection.

The first two mark the depth of a person's spiritual character, the last summarizes the message brought. No wonder, then, that Peter would later say that he and the other apostles needed help with the many demands placed upon them, so that they could return to the fundamentals of their calling: Prayer (the renewal of intimacy with Jesus and his directives) and the ministries of the work (of resurrection, grace and power). (Acts 6:4)

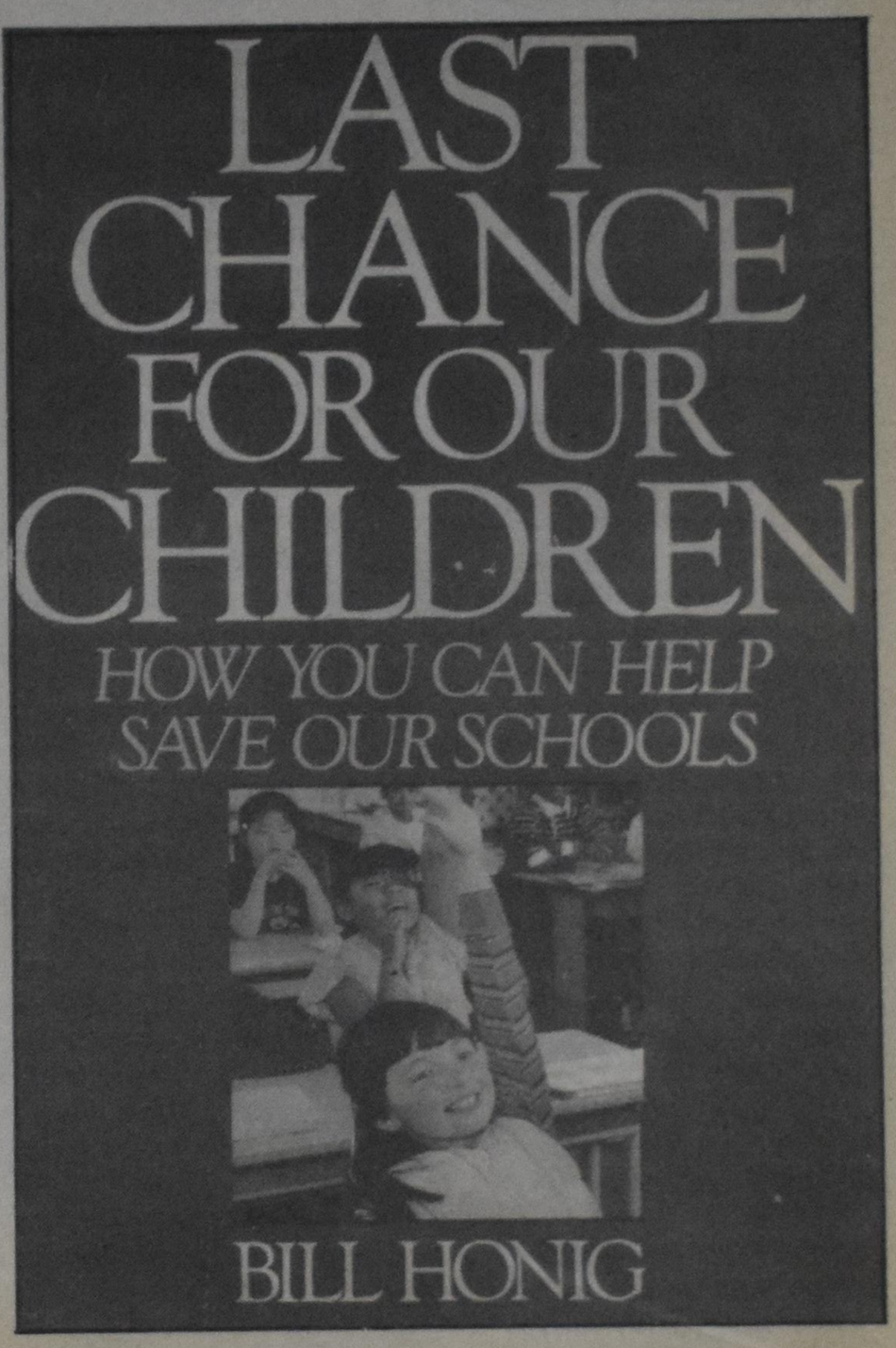
How are you guarding those priorities for your pastor?

Wayne Brouwer is pastor of First Christian Reformed Church in London, Ontario.

Until further notice: Calvinist Contact will continue to publish during the current postal disruption.

How to save our schools

Last Chance for our Children: How You Can Help Save Our Schools, by Bill Honig. Addison-Wesley Publishing Company, Inc. Reviewed by: Dorothy Vaandering, London, Ontario.



"America's schools *can* be made to work once more. Consider this book your invitation to join in the battle," calls Bill Honig, California's State Superintendent of Public Instruction since 1982. After several decades of various educational methods that have seemingly short-changed America's children, Honig seeks to build a case for traditional education claiming that "a traditional education will give all students the best start in life."

Boldly and fervently Honig presents his plan. In Part I of the book he explains what traditional education involves. He begins by stating the purpose of public education which he interprets as having three dimensions — economic, political and cultural. Education must train each student in preparation for the work force, responsible citizenship, and a wholesome private life. Intertwined in this, Honig very specifically calls for the education system to include a strong moral component, since ethical behaviour is a learned behaviour and, therefore, must be taught. The key to carrying out this massive job best is traditional education. Much broader in scope than the drill-oriented "back to basics" movement, traditional education would include:

1. a rigorous curriculum in academics — humanities, natural sciences, math
2. more homework nightly
3. classrooms as orderly purposeful places
4. high expectations of all parties involved in education.

Having completed such an education, students will have gained the raw material needed to succeed in today's and tomorrow's societies. Though Honig recognizes that some students will have more difficulty than others, he believes traditional education is *the* system providing the best base for all students regardless of ability.

In Part II of the book, Honig devotes individual chapters addressing school boards, administrators, teachers, parents, universities, the media and the federal government giving specific guidelines for how each can help the drive to returning public education to an institution of excellence.

The book reads very easily and exudes optimism and excitement. Coming out of the often trend-setting state of California it is a good outline of where public education in the United States is headed. Many will openly welcome Honig's proposal. It's "apple-pie" American; the American dream is alive and well. Reading and writing about past American heros, studying math and science, adding a moral dimension and a good dose of the Protestant work ethic will give America a generation of wealthy (for the most part), law abiding, responsible citizens.

Honig's proposal is sound. If all respond to his call to action, the education system will undoubtedly improve as it will have a larger support group than ever before. The book, however, fails to address possible difficulties in implementing such a reform and this lack makes the proposal seem just a bit too easy.

Christians, hopefully, will recognize the pervading philosophy of humanism throughout Honig's book and approach his ideas cautiously. Inadvertently, some will claim Honig's approach to be "biblical," based on his call for a return to morality and hard work.

Honig's master plan outlined in *Last Chance for our Children* has been implemented in California. Reading this book will give one an overview of what's happening in the United States and a vantage point from which to watch the results.

Historical geography of Israel

The Moody Guide to Bible Lands, by Tim Dowley. Chicago: Moody Press, 1987, 47 pages. $10.75, available from Mitchell Family Books. Reviewed by Robert VanderVennen.

This small book clearly lays out the places and geography in which the major events of the Bible took place. Each page has coloured maps and capsule histories from Old Testament, inter-testamentary time, and New Testament. Included are a schematic map of Jerusalem in the time of Jesus, as well as a map of the Roman world.

Biblical history is presented positively, affirmingly, without suggesting, for example, that disobedience was the cause of the downfall of Israel's kingdom. Editorial comment creeps in, however, with the statement that Judah, unlike the northern kingdom, was not on any international crossroads, so its people stayed more faithful to God.

The book seems designed for school children at about a Grade 7 level. Clear and simple, it can be appreciated by adults who want an uncluttered picture. Adults who plan to visit Israel will probably want a more detailed book.

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